Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, NOVEMBER 14, 1844.

VOLUME VII.—NO. 46.
WHOLE NUMBER 332.

A Religious and Family Newspaper,
PUBLISHED WEEKLY,
AT NO. 11 CORNHILL, BOSTON.

TERMS,
When sent to one individual, and payment received in advance.

Single paper, - - - $2 00
Seven copies, - - 12 00
Tairteen copies, - - 22 00

Ministers who procure five subscribers, shall receive their own paper gratis, so long as they shall annually send us $10 in advance for the same.

All COMMUNICATIONS should be addressed, *Post Paid*, to WM. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

All Communications from MAINE to be directed to the Associate Editor,
S. A. KINGSBERY, CHINA, Me.
whose editorials are designated by the initial letter of his name.

This paper, having an extensive circulation in the country, affords a good medium for ADVERTISING, to all who have dealings with traders in the interior.

Christian Reflector.

Mrs. Edmond's Letters....No. 6.

To the Editor of the Christian Reflector.

DEAR SIR,—Among other objects of interest we visited while in Paris, was the Hotel Des Invalides, or asylum for old and disabled soldiers. It was founded by Louis XIV, in 1670; since that period it has received several additions to its size, and is now a building covering 16 acres of ground, enclosing 15 courts. During the reign of Napoleon, it was crowded with those of the military, who in consequence of severe wounds, became incapacitated from further action. The inmates of this institution are boarded and clothed at royal expense, and they receive also a certain sum of money a month. It was a delightful summer morning when we visited this edifice, and as we entered the gates of its boundary, we found ourselves in the midst of a large party of the invalids, who, though in many instances frightfully crippled, seemed highly to enjoy the warm sunshine and balmy air. Some were sitting in groups, conversing with animated countenances, perhaps recounting the battles of the past, and living over in imagination the scenes of by-gone days. Others were curled up in some quiet corner, fast asleep in the sun. We were quite amused in observing one, who, as we passed up the garden walk to the entrance of the building, hobbled by us with surprising activity, utterly regardless of the lack of limb, for which his wooden cane seemed but a poor substitute. They were all quite aged veterans; and, clad in a half military garb, endeavored yet to retain the air of valor which once distinguished them. We were much pleased with the building; it is a fine old edifice, adorned with many carved images. Neatness and order seemed every where to prevail.

There are two churches, which constitute a part of the edifice. The interior of one, the Eglise Ancienne, is thickly hung with old banners, some decayed almost to mere shreds. These are chiefly African trophies. In Napoleon's time, nearly 3000 filled the nave. The gold ornaments to the pulpit are very rich, and the organ is a fine one. We could not obtain access to the other church, it being occupied by workmen, and their materials, the tomb of Napoleon being in process of construction. We were much disappointed, on learning that no visiters were allowed, for we had particularly wished to see the tomb of Bonaparte; also the dome of this church, the architecture of which is said to be exceedingly beautiful. After leaving the Invalides we visited the Musées Royaux, or Museums of the Louvre, and for hours we walked through galleries of paintings and statuary that seemed to have no end. Done by the first masters, no description can convey an idea of the effects they have upon a mind quick to perceive the beautiful, and admire nature fresh from the pencil of art—and so faithfully copied as to make a most vivid impression. In these galleries we saw students, of both sexes, painting with as much ease as in their own studios. They were at liberty to copy whatever they chose, Rubens, Claude, Lorraine, Salvator, Rosa, Murillo, Raphael, and the long host of eminent artists who from time to time have given to the world the productions of an immortal genius. An excellent opportunity is thus afforded to all lovers of the art for improvement and the cultivation of a pure taste. France truly deserves much praise for the manner in which she conducts her public institutions. The doors of many of them are thrown wide open to all classes, foreigners as well as natives, so that pecuniary inability need hide from the world no talents that might be an honor and blessing to society.

Paris has many elegant public buildings, arches, gardens, &c., but most of the streets are excessively dirty and disagreeable. A great amount of filth is allowed to accumulate, poisoning the air, and exciting much disgust in the mind of a stranger, particularly an American, accustomed to a cleanliness observable in many of the cities of his native land, which seems here to be unthought of, as well as unknown. Nor is Paris alone in this respect; it is so in the smaller cities of France, and the continent. Paris is built on both sides of the Seine; on this river are many floating baths, and large boats, filled with women, who constitute the washer-women of the city; and there is no small body of them. It is quite amusing to see them, on a pleasant morning, all busily at work dipping the garments into the river, and then beating or pounding them with sticks, which answers for the use of soap, that article being considered too expensive. Paris has many novel sights; the inhabitants themselves, their manners, &c., are frequently quite amusing. There is one thing which I must take the liberty here to censure. It is this. We were surprised as well as indignant to see how many *Americans* were fond of aping the manners, dress and general appearance of the Parisians, manifesting in their attempts as much eagerness as though upon their success depended altogether their rank in society; it made some of them appear very ridiculous,—but for fashion's sake what will not people do?

At the expiration of the period allotted for our visit in this city, we engaged places for ourselves in the diligence for Strasburgh. A beautiful morning ushered in the day of our departure; we mounted the vehicle, the driver cracked his whip, the *conducteur* blew his horn, and at a rapid pace we rattled away out of Paris, saying as we passed its barriers, that it was a fine city to visit, but an uncongenial one in which to reside. Our first day's journey was delightful. Two Americans were our companions, and conversation soon became quite lively and full of interest. The scenery was fine, and the roads, unprotected on either side, were good; fences or walls seem to be almost unknown in France. Every thing is open to view, and I might add, to the gratification of the passer-by, for trees loaded with fruit grew close by the road side, and no claimant stood by to protect them from plunderers. However, the fear of the law in case of detection, is strong enough to account for this apparent show of honesty on the part of the people.

Sometimes we rode, as it were, through luxuriant vineyards, and small towns, quaint and old, and once strongly fortified; a part of their outer walls yet remains, and if our entree chanced to be made in the night, we were obliged to halt till the gates should be opened. We were two days and two nights in journeying to Strasburgh. Our stoppages were all short, with one exception. We remained six hours in the town of Nancy, a little more than half way. During the second night we rode through a small town, where, at midnight, the inhabitants were celebrating a fete in honor of some patron saint; the streets were lighted by lamps in glass cases, suspended midway across. When morning dawned we found ourselves descending, by a winding road, a long range of steep hills; Strasburgh lay far below us, glittering in the rays of the morning sun. Beyond it were the black forests of Germany, and a part of the Alpine range of mountains, blue with the mist of early dawn. In a few hours we reached the city, and obtained a nearer view of its magnificent cathedral, whose towering steeple had long been discernible in the distance. We were much fatigued, and were glad indeed to reach a place of rest; for pleasant as a journey may be, it *is* wearisome to ride two days and two nights in a French diligence. But I must close here. My next shall contain some particulars respecting Strasburgh, and our journey along the borders and upon the Rhine.

Yours with much esteem,
AMANDA M. EDMOND.

For the Christian Reflector.

Atkinson Academy.

MR. EDITOR,—Will you be so kind as to inform your readers that Atkinson Academy, a star of no small magnitude in the sky of literature, is emerging from the eclipse in which she has been so long obscured, and is beginning to shine with her original brightness. If you have visited Atkinson, I need not tell you that it is beautifully situated, commanding from its centre, on the one hand, a view of the White Mountains, and on the other the ocean, with the meanderings of the fertile Merrimac. It is a town that numbers few inhabitants, and presents few inducements calculated to allure the student from the pursuit of knowledge. The people are very friendly,—place famous for health and long life—board low, and in good families. The Academy building has recently been repaired and painted, and a philosophical apparatus at the expense of more than $200, purchased. The trustees are determined, with the smiles of the community, to raise this institution to an equality with similar ones of the day. They have secured the services of an able instructor, kind yet resolute, attentive to business, and beloved by all. They confidently invite the sympathy and patronage of the community for this venerable institution, now that she is pluming herself for a more extended sphere of usefulness. Will not her former students, they who live in the immediate vicinity, and the people at large, bear her in kind remembrance? To the friends of sound learning, pure principles and ardent piety, to lovers of good order, of New England institutions, and the general peace and prosperity of our country and the world, we appeal, hoping that through their patronage, the institution we commend may become, what she once was, an honor and a praise in the land. In conclusion, I would remark that nearly 50 scholars have been in attendance during the present term. The winter term will commence Nov. 18th, and continue 11 weeks. Tuition for common English studies, will be $3,50, and for the languages and higher English branches, with the use of apparatus, $4,00. Piano music, with the use of the piano, $6,00 per term. Price of board from $1 to $1,50 per week. J. W. Ray, Principal. OMICRON.

Atkinson, N. H. Nov. 1st, 1844.

For the Christian Reflector.

Christianity and Civil Government.

MY DEAR BROTHER,—The following is an extract from a sermon I preached last Fast-Day, on the relation of Christianity to civil government, &c., which is at your disposal.

Text,—'What profit is it that we have kept his ordinance?'—Col. 3:14.

It seems appropriate on this occasion, to consider the relation that Christianity sustains to civil government. I remark, then, that it is not the same as under the Mosaic economy. Judaism was a national religion; it had a design to accomplish as such. God chose this nation as the depository of his written word, and the medium through which to reveal his will to men. Jerusalem, with its temple worship, was a standing witness for God before the world; with all its types and shadows pointing forward to Christ—the world's great sacrifice for sin. It had more than a spiritual connexion with Christ; it was hereditarily allied to him according to the flesh; hence in perfect consistency with its design, it might be a national religion.

But pure, spiritual Christianity never can be a national religion. The moment religion becomes national, it ceases to be pure Christianity. It loses some of its essential characteristics as the religion of Christ, while it combines with foreign ingredients, that do much to neutralize what of truth and Christian principle yet remain. Jesus declared that his kingdom was not of this world. Hence when the church becomes wedded to the world, it is divorced from Christ. In such a union, the first principle of Christianity is violated. Liberty of conscience is necessarily involved in the claims which the Saviour urges upon all his followers. He demands the obedience of the heart. To observe the forms of religion, where this is wanting, is sacrilege, not true worship. The constrained obedience that human laws enforce involves this. It is not the voluntary yielding up of the heart to Christ, producing sincere and conscientious obedience to him; but a drawing near to him with the mouth, when the heart is far from him. It divests religion of its spirituality, in which all its life and power consist. Piety of heart can never be regulated, or enforced by law. The Spirit of God can never be made subject to human legislation. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit.' Hence, in order to a union, the qualification for church-membership that the Bible presents, viz: a new spiritual birth, and other qualifications predicated on birthright and hereditary descent, must be substituted. Wherever the church has thus become allied to the things of this world, it has been by a compromise of her principles, and at the expense of her spirituality. She has exchanged her principles of integrity and fidelity to Christ, for principles of worldly policy, and the meek, benevolent spirit of the gospel, for an anti-Christian, persecuting spirit. Before religion was made national at Rome, it was Christianity in its purity and power; afterwards it became Popery, with its abominations, and drunk with the blood of martyrs. At the Reformation, the spirit of primitive piety returned; but when the Lutheran church became national, the same millstone was hung about her neck, and she is now engaged in wearing out the saints of the Most High.—But not to multiply examples, the whole history of the church has proved, that the kingdom of Christ is not of this world; and never can be allied to any earthly kingdom, without being corrupted, and losing its vitality.

There is, however, a relation that Christianity sustains to civil government, and a service it may render, of the utmost importance. But it must exert its influence in its own legitimate way; in accordance with its own essential principles. It is not by an unholy alliance, in which its essential principles are sacrificed. True Christianity is personal in its nature; instead of moving upon the mass, it acts upon individual minds, renewing and transforming them; thus seeking to penetrate the mass, and imbue it with the living principles of piety and virtue. It acts upon the life and character through the heart, and upon community through its individual members. Introducing the principles of sound morality into the springs and fountains of influence, they gradually diffuse themselves through the whole body politic. A public feeling is created vastly more effective for good, than any mere laws can be. Mere law can but arrest the hand that is raised to strike the blow; leaving revenge and malignity still to rankle in the heart; this religious influence reaches the seat of action, and changes that revenge into forgiveness, and that malignity into love. Love is effective for good, only as it embodies the moral sentiment of community. It is the work of Christianity to form that sentiment on the benign principles of Christian morality. The whole moral and social system thus becomes pervaded with a spirit of benevolence and good-will to men. Vice and crime, unable to endure the sight, shrink away, and hide their diminished heads. Men become virtuous, less from constraint than principle, and the influence of a pervading public sentiment.

The heart of community becomes right, and then it is easy to regulate the action of all the members of the body politic. Civil institutions, based on justice, and having for their end the good of society, acquire permanency; being upheld not by arbitrary power, but by the moral sentiments of the people. The supremacy of laws is guarded from the encroachments of power on the one hand, and the infractions of popular violence on the other. Christianity teaches rulers how to govern, and subjects how to obey; legislators how to make laws, and the people how to observe them. The spirit and principles of religion are thus made to guide and control civil government, and lend its influence to give effect and permanency to its institutions.

The difference between this and a national church will readily be perceived. In the one case you have the body ecclesiastic animated by the spirit of the world. In the other you have the body politic imbued with the spirit of Christ. The one carries the principles of worldly policy into the church of Christ; the other the principles of Christian morality into the halls of legislation and to the ballot box; and makes them the rule of action in all our civil relations. E. G. S.

For the Christian Reflector.

The World for Christ.

In some remarks made last week upon this topic, we noticed some general views developed in the Bible, observing that the assurance of the extension and perpetuity of Christ's kingdom on earth was founded on Jehovah's promise to his Son, his church, and his enemies. Having noticed the first proposition then, we proceed to the consid- [illegible]

2. The expectation of the ultimate triumphs of the gospel likewise rests upon the direct assurance of God to his church. The Bible is replete with annunciations of the grace and glory of his kingdom A large proportion of its promises are glowingly descriptive of the time when the knowledge of God shall extend over all the earth. Every part of the sacred record bears witness that this is an object near to the heart of God. It is interwoven with all the fabric of his providential dealings in the earth; and every movement among the nations is made to result in the spread of the gospel. The disturbing causes at work seem like so many points on the index of time, all indicating the progress of events toward that great issue. The finger-board of God's providence points unerringly to these indications, as watch-towers from which the church is to descry the signals of the approach of that time. While new avenues of occupation are from time to time opening, God seems to be saying to his people now as of old, 'Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Enlarge the place of thy tent—stretch forth the curtain of thy habitation; lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and the left, and thy seed shall inherit the Gentiles.'

These and kindred promises assuredly foretoken God's purposes of mercy to the world by the instrumentality of his church. God has constituted her the almoner of his spiritual gifts to men; by the church is to be made known to the world the manifold wisdom of God. Every one who assumes the character of a disciple of Christ, engages to assume its responsibility, and to co-operate in extending that sacred influence which has brought him within the circle of its blessings. The real disciples of Christ, whatever name they bear, are to enter into this work, as stewards in the salvation of the world. In their hands, under God, is placed the performance of a duty, which, if faithfully improved, shall fill the world with the wide displays of the glory of God, and bring the dark corners of heathenism under the light of gospel truth. Yes, let the church but arise to the full conviction of duty, from a sense of gratitude, and go forth to this work in the spirit of the first Christians, burning with love to Christ, and the world would soon see the same success attending the effort to evangelize the nations now that followed their earnest labors. To the faithful there is an abundant assurance of success. But in this, as in every other effort for God, it must not be forgotten that personal piety must go hand in hand, and consecrate every labor, or success will be as remote as the weak faith of the present day may expect. Success is assured so long as God's children gird up the loins of their minds, and the love of Christ reigns in their hearts. In this day of outward effort, there is danger that the inward man will be neglected in the absorbing action for the world without. The most active benevolence, unless it be consecrated on the altar of personal piety, will fail in reaching the hearts of men. The usefulness of the church of Christ is upheld by its holiness. The promises of God have respect to the holy efforts of his children, and are based upon the presumption that they live near to him. When they use the right means in the right spirit, he will succeed them. Here, Christian, is thy hope. The everlasting God is pledged to crown thy work with a successful blessing, if, in humble reliance on him, thou givest thyself to do thy Master's will. Thou mayest be discouraged, thy faith tried, thy confidence tempted; the spiritual desolations of the earth may fill thee with doubt and misgiving as to the impotency of the means; but look to his assurances;—'it is not by might, nor by power, but by my Spirit'—be not faithless—the word has gone forth; it shall not return to him void. Then, Christian, fix thy faith on his promises, go on in his strength, and let the trophies already won be thankfully acknowledged; let thy hope grow brighter, thy desires increase, thy benevolence become more expansive, and thy prayers more importunate. The field of action is the world; a world, destined to be brought under the influence of Christ's gospel; a world promised to Christ as his reward, and hereafter to become as glorious in righteousness as it is now dark and dreary by sin.

3. The expectation of the triumphant result of the gospel is also based upon God's promise to his enemies. Yes, God has made promises to his enemies; and they are founded upon the same principles of his character which ensure to his church the victory over the world—his truth and righteousness. They are, that all efforts against his kingdom shall fail. 'No weapon formed against thee shall prosper,' is his language to his church in view of the machinations of her foes. However untiring may be their hostility, it will only enkindle a more steadfast spirit to withstand it, and by a strong concert of Christian graces to present a shield of holiness against all their efforts. The fires of persecution have raged, and opposition of every hue has stood in the way of the progress of the cause of truth and of God; but that cause has steadily advanced notwithstanding, constantly overcoming its foes, and leaving indelibly impressed the traces of its blessed power, not only on the hearts of its subjects, but also upon the social condition of man generally. The cross of Christ is the rallying point of the church, nor shall ungodliness ever prevail to banish its living power to bless and purify. However virulent the infidelity of the heart at enmity with God may be, still new trophies of grace shall redound in glory to Immanuel's name. Infidelity and irreligion, idolatry and superstition shall flee, like the shades of night, before the rising splendor of the Sun of righteousness, which shall erelong fill the earth with the full-orbed rays of its glory.

The gospel comes with no pageantry of pomp, with no blazoned heraldry of glory, into the field—but with a still small voice, a silent yet resistless power, that appeals directly to the character and condition of men; and every barrier which ungodliness may interpose shall be leveled by the force of its inherent truth. God's promise is pledged for this; and who will be found fighting against God? Who will seek to thwart that cause in which the heart of Jehovah is engaged? Who will lift his hand to stay the descent of blessings upon a perishing world? Or rather, shall we not rejoice in every new addition to the host which is to conquer the world, and glory in every new triumph of redeeming grace?

But God has other promises in reserve for all who will give up the unequal contest, and enlist in his cause. His language is, 'I will remember no more thy former shame. I will write my laws in your hearts and in your minds will I write them.' Far and wide the proclamation sounds, 'Who is on the Lord's side? Who will go up to fight the battles of the Lord?' Led by their great Captain, before the footsteps of the 'sacramental host,' every mountain of sin and rebellion shall be brought low; the strong holds of iniquity shall be given to the service of Christ, and the spirit of the gospel shall fill all hearts and engage all hands. Then shall earth reflect his glory and again become the paradise of God.

And now, O ye whom Christ has redeemed and brought into his kingdom, causing you to sit together in heavenly places, in him, will you not feel for the millions in bondage to sin? Were you made partakers of his grace only for your own salvation? Have you nothing to *do* in this matter? Behold that long and mighty army which every year rushes down to death, utterly unprepared for the realities of eternity and the judgment, and then say, are you doing *all that you can* to usher in the day of universal emancipation from the deep and deadly sleep of sin? Does love to Christ for what he has done for you constrain you to labor without ceasing to extend the knowledge of that love to those who are groping in heathenism and idolatry? Judge ye? B. G.

For the Christian Reflector.

Truly affecting Destitution.

[From a correspondent of the Home Mission Society.]

On Lake Michigan, just opposite Chicago, and on the mouth of the St. Joseph River, stands the village of St. Joseph. The Gazetteer says, that five years ago there were 1200 or 1500 inhabitants within its narrow bounds. It is an extraordinary place. It has a good harbor—the best on that side of the Lake, and the U. S. government are improving it. It is the outlet of a rich, a very rich valley, and it will be a place of importance.

It has now five hotels, fifteen places for retailing ardent spirits, several ten pin alleys, and Roulette and Billiard tables I know not how many. Many persons roll ten-pins on Sundays as on other days, except that, for decency's sake, they muffle their boards, and they are not behind the times in the usual forms of vice. Very few keep the Sabbath as holy time, but the most as a day of pastime and amusement, or of their customary labor.

They have no district school, and I could not ascertain that there was any school except a select one kept by a Mr. Hawley, who also preaches in the place once on the Sabbath. There is no organized church of any denomination, in the place, and no meeting house. One poor little school house serves as a common place of worship. Besides Mr. Hawley, a Methodist circuit minister preaches once on the Sabbath.

There are ten or twelve Baptists there, and not more than that number of any denomination. They all seem to think that no man careth for their souls, and I fear they care too little for themselves.

While the population is constantly increasing, no good influences seem to spring up among them. These, if enjoyed at all, must come from other sources. I think an arrangement could be made by which a minister could be sustained to labor constantly in the place.

UNUSUAL LIBERALITY.

The following note was transmitted to the Treasurer of the Home Mission Society a few days since, by a gentleman, who stated that the author was a 'Christian brother, not worth fifteen hundred dollars, but accustomed to do such things.' Considering the amount of his property, it is an act of [illegible] liberality, and worthy of being imitated by all the disciples of Christ. Its imitation, on the principle of proportion, especially by abler church members, would, immediately, unfetter all our benevolent societies, enable them to plant the gospel in all the important points of our land, to send it to all the heathen nations, and supply the world with Bibles. Lovers of the gracious Saviour, think of the example, as those should think who have 'much reason to be thankful to God for his blessings.'

Rochester, Oct. 17, 1844.

To the Treasurer of the Am. Bap. Home Mission Society:

DEAR SIR,—Will you receive and apply the within (fifty dollars) for the benefit of the Society of which you are the disbursing officer, and my prayer to God is that it may be the means of helping on that cause which, I trust, is destined to bring many a poor wanderer, like me, to the feet of him who died for us. Truly yours.

P. S. I do not wish you to make any inquiry for my name—but receive the money as from one who has much reason to be thankful to God for his blessings.

ALL THAT HE HAD.

The Rev. Charles Morton, our agent in Western New York, lately addressed the church and congregation in Scipio, upon the spiritual wants of the Valley of the Mississippi, and a liberal contribution was given him to aid our operations there. A little lad of nine years of age, present on the occasion, and an attentive and interested hearer, left the church while the contribution was being taken, and ran to his mother's residence, which was near by, exclaiming as he entered the door, 'O, mother, if I had twenty dollars I would give it to the minister for the missionaries at the West!' The mother replied, 'My son, you have not got twenty dollars to give, but I owe you a small sum which I will pay you, and that you can bestow on the missionaries if you think proper.' Having received this sum he returned to the church, approached the pastor, almost out of breath, and with a big tear glistening in his eye said, 'Here, sir, is all the money I have got; I wish you to give it to the minister who preached about the West, for the missionaries there.'

He did not give so much as the widow mentioned in the gospel, but considering all the circumstances, was it not a precious gift?

Fault-Finders.

It is a commonly received and a common sense principle, that no man can obtain a thorough knowledge of human nature without studying its elements, as developed within himself. Yet some men are evidently misled by this very study. Having adopted the correct principle, that other men are like themselves, they urge on that principle too far. They are ultraists at this point. When a man, acting on this principle, judges that all men are dishonest, what is the inference? Or if acting on this principle, he judges that all pretensions to religion are hypocrisy, what is the inference? J. Q. Adams says:

'I have led a long life in the service of my country, and have had to deal in matters of controversy, great and small, with multitudes of men of every character and condition in life, and I have invariably found that men, themselves capable of every species of falsehood, are ever foremost to impute that same propensity to others.'

There is no mystery in this—they have derived their opinions of other men from the study of what is in their own hearts.

Zion's Advocate.

Waste of Time and Money.

We adverted in our remarks some weeks since to the prodigal waste of time and money inseparable from the great mass meetings in which the two leading political parties are engaged—as among other things, inflicting great injury upon the country. But the extent of this injury is but imperfectly appreciated.

The money expended at one Convention in the city of Baltimore alone, on the nomination of Mr. Clay, was estimated to be at least $200,000; the subsequent Convention at which Mr. Polk was nominated, the expenditure was no doubt quite as much, and probably more; for a considerably longer time was occupied in determining on the candidates; and all this, be it remembered, is entirely aside from the much larger sum that must have been expended by delegates from the various States on their way to Baltimore. Half a million for each, beside the time employed, would be a moderate computation; which makes up a million of dollars for the two! Now who can enumerate the various immense mass meetings held in the different States since those assemblies, for the successful prosecution of their respective objects, at which twenty, thirty, or forty thousand people are said, with great boasting, to have been present? It would require laborious research to make them out with any accuracy. And how many thousands, ay millions, would this add to the previous expenditure? several million, certainly. And when to all this is added the time positively lost and wasted—the time of the farmer, the mechanic, and the professional man—the aggregate becomes appalling.

Can all this be endured and the country sustain no injury? Impossible. Those to be sure who have full purses may not mind it, but thousands on thousands can neither afford the expenditure of money nor time; and the injury that must ensue to them and their families and creditors, will be bitter and serious. They will feel it sensibly after the election day is over—and to not a few it will be the beginning of distraction and bankruptcy.

Now cannot Christians look at this and derive some advantage; when they contemplate such a vast amount of money, and [illegible] effort to effect merely the elevation of a favorite political candidate to an eminent place for four years? Do not their expenditures of time and money for the extension of the Redeemer's kingdom and the rescue of their fellow mortals from degradation and woe, and their elevation to stations, not of worldly honor, but those of eternal blessedness and glory, appear insignificant in the extreme? Can they remain content with such a disparity? Shall not the rebuke administered by all this expenditure of time and money for a mere temporal object, produce humility and grief, and urge to efforts and sacrifices corresponding somewhat with the magnitude of the interest committed to their trust? If so desirable a result should follow this prodigality of money and effort in a political struggle—and the great commission to 'Preach the gospel to every creature' should be now seriously regarded and carried out, this lesson administered will not be without great benefit. O that some profit might be obtained from it if possible. And as it is, nothing but evil unmixed and increasing evil ensues to both parties from this exciting tumultuous system of mass meetings. And as we have before observed, the prominent men of both parties must discard it hereafter, or the ruin of the republic is inevitable.—*N. Y. Bap. Reg.*

Money.

It is astonishing how much the Bible says of money. The characters of men are more thoroughly developed by money than by any other means. It is the hottest crucible in which a man's soul can be placed. See how the Bible speaks of it. Man is a steward. Nothing that he possesses is his own. The fee simple of not a foot of land lies in him. It lies in the throne of God, and the occupier is nothing but a tenant, —a mere tenant at will,—bound to use every penny of his estate for God's glory, and to render a strict account at last. What a light does Christ's own conduct throw upon this doctrine. Men pride themselves in their wealth; did Christ? Where was he born, and how did he live? And when upon the cross, how did he act towards his mother, the being of all others of the race whom he best loved? Did he say to Joseph, of Arimathea, "Behold thy mother!" No, no! It was to John, the poor, pennyless disciple, to whom he commended her. He who could have commanded the mountains to pour forth their riches for her use, bequeathed his dearest earthly relative to the care of a portionless son,—thus throwing a signal rebuke upon those who will not trust God, parting with their substance at his command. Let this elementary work be thoroughly done. Let the great doctrine of stewardship be preached. Let men know the tenure by which they hold their property. Then if the Master calls for a given sum, whether by agents, circulars, or any other cry, the means will be forthcoming; and a man will withhold it on the peril of his soul.—*Rev. Dr. Patton.*

PROGRESS OF THE GOSPEL IN FRANCE.—In spite of persecution, perhaps by means of it, the pure gospel seems to be making rapid and cheering progress in the interior of France. The hold of Romanism is greatly relaxed through the whole kingdom; and in many regions a spirit of primitive piety seems to exist, which, from the well-known enthusiasm of the French character, it may be hoped will spread till that great nation is disenthralled. The quarterly paper of the Evangelical Society states, that in a single department of France, there are one hundred villages, where the people earnestly demand Protestant preachers; that in another department, 2000 Roman Catholics have expressed the same desire; and that many Catholics as well as Protestants are demanding from the Government security for their religious liberty, with an inquiry that cannot be resisted. This is carrying the war into the camp of the enemy; and there are many reasons to believe that France, not less than our own country, will be the scene of a mighty struggle between piety and Popery.—*N. Y. Evangelist.*

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, NOVEMBER 14.

TERMS—$2,50 per year; $2 if paid within 3 months

LIVE PEACEABLY.

Whoever allows himself to be governed by the first impulses of his nature, will very imperfectly fulfil the apostolic injunction, 'If it be possible, as much as lieth in you, live peaceably with all men.' The right, and sometimes the duty of self-defence, is very apt to be regarded as a sufficient reason why we should repel every unjust charge—disprove every false accusation, show up every instance of wrong or abuse to which we are subjected, and appeal against the author of that wrong and abuse to a 'discerning public.' But those persons, against whom a man of honest purposes and peaceable disposition may have occasion to defend himself, are generally persons with whom to be found contending, injures such a man more than their abuse. They are frequently persons who will never acknowledge themselves in error, or, to effect a reconciliation, make the slightest concession. Claiming to have a judgment superior to all around them, and having long since adopted, as the wiser policy, the principle of never retracting from any step, or apologizing for any act, of their own, however hasty or injudicious, a reconciliation with them can only be secured by a tacit or implied acknowledgement of their infallibility. Nothing is gained with such persons by a statement of facts, reasons or motives; and hence it is better to let their misrepresentations and unjust imputations pass unnoticed than to attempt to remove them. Every man knows when he suffers wrongfully; and if he be a Christian, he has confidence in the Being who rules righteously over all, that in due time his reputation will be cleared from every blot unjustly cast upon it, and his character appear but the brighter for the trials to which it has been subjected. There is nothing like a *conscience void of offence.* It is better that the whole world should condemn us than our hearts. If we are at peace in ourselves, we can labor pleasantly, sleep quietly, trust confidently, and meet composedly the greatest provocations and the severest disappointments. With such a peace,

'Though we, in full sensation, feel
The weight, the wounds our God ordains,
We smile amid our heaviest woes,
And triumph in our sharpest pains.'

'THERE IT STANDS.'

The admirable illustration of 'Old Humphrey,' which we endeavored to turn to good account, two weeks ago, has been applied by our brother of Zion's Advocate in a manner, if possible, still more impressive. He copies the whole of Old Humphrey's remarks, of which we gave but a part, and then says he was reminded of that oak tree 'while looking over the pages of a pamphlet whose author seems not a little troubled with the words of our Lord, Matt. 10: 28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." These words,' he continues, 'have been a vexatious passage to Universalists ever since they began to abandon the original ground of of future punishment. The question will occur, Why should our Divine Teacher urge us to fear something after we are killed, if he knew that there is no punishment beyond death? Mr. Gunnison, Mr. Drew, and others have labored hard to remove this difficulty. But THERE IT STANDS.'

The editor proceeds to state several ways in which other Universalists have endeavored to get round this passage, but still, like the old oak, 'there it stands.' Yes, and it will stand until the day when all destinies are fixed forever.

What a trouble it is to us, that the Bible is sometimes so uncompromising! We *must conform to that,* for it will not conform to us. Read it as we will, use the original or a translation, take a single passage, or a whole chapter, still it is the same rigid, positive law-giver and truth-teller. It contains some passages on baptism, which are exceedingly troublesome to a portion of the Christian community; but still they stay there; and not one of them will abate aught of its uncompromising character.—Well, after all, though it sometimes bears hard upon us, especially in that matter of *forgiving,* to which Old Humphrey refers,—we like it all the better for this. No, we would not alter the Bible if we could. O for a heart fully disposed to receive its doctrines, and obey its precepts!

RECOGNITION AT EAST BOSTON.

The Baptist church recently constituted in East Boston was publicly recognized, by appropriate religious services, on Thursday evening last. The intense political excitement, and the attractions of a great torch procession in the city, drew the crowd in other directions, and the audience was in consequence much smaller than it would otherwise have been. It was not so small, however, as to detract from the interest of the services. These were very gratifying and encouraging to the little band, which has there, under most favorable auspices, planted the standard of the Redeemer. The Council had met in the afternoon, and unanimously approved of what had been done—of the records, articles of faith, and covenant; and the parts were assigned and performed as follows:

Reading of Scriptures, Rev. J. W. Olmstead, of Chelsea; Prayer, Rev. J. W. Parker, of Cambridge; Sermon, Rev. Baron Stow, of Boston; Prayer of Recognition, Rev. Wm. Hague, of Boston; Right Hand of Fellowship, Rev. R. H. Neale, of Boston; Charge to the church, Rev. R. Turnbull, of Boston; Concluding Prayer, Rev. S. Howe, of Hingham.—The other pastors of Boston were not present on account of their absence from the city.

The sermon, by Mr. Stow, was founded on Col. 1: 18. 'And he is the Head of the Body, the church.'—After a very appropriate introduction, the great idea of the text was presented under the following analysis: 1. Christ, as Head of the church, is the bond of union. 2. As Head, he is the seat of intelligence. 3. As Head, he is the source of life. 4. As Head, he is the centre of authority. The analogy of the human body was employed to illustrate each of those points; and the important truth thus conveyed was followed by a series of reflections. Of these we give an outline. 1. How entire is our dependence upon Christ. 2. How grateful should we be for such a Head. 3. Let us ever acknowledge and treat him as Head. 4. Let it be our aim to bring souls into union with Christ as the Head.—The discourse was a timely and impressive exposition of a great and glorious doctrine, and was listened to with deep interest.

In extending the hand of fellowship, the Rev. Mr. Neale alluded, most happily, to certain facts connected with the early history of his own church, the first organized by the Baptists in Boston. In 1668, the little persecuted band were accustomed to meet 'on *Noddle's Island,* at the house of brother Gould,' which was probably not far from the very spot where we were assembled. In those meetings, the church records inform us, 'Bro. Gould was the principal speaker.' The contrast between the state of things at that period, and at the present, and the glorious results which have followed that beginning, and which may follow this, were admirably depicted by our affectionate brother.

The congregation from which this church has arisen, has been supplied with preaching during the past year by the editor of the Christian Reflector. His other pressing labors have induced him positively to decline serving them longer. The church has, therefore, extended an unanimous call to another man, who it is thought is pre-eminently adapted to do the work of a pastor in this important field. As he has not certified his acceptance of the call, and may decline, we withhold, for the present, his name.

TO THE REV. RICHARD FULLER, D. D.

MY DEAR BROTHER,—I have read with great interest your letter on Domestic Slavery in the Christian Reflector of the present week. Although it is addressed to the Editor, yet, as the sentiments which I have elsewhere advocated are specially referred to, I presume you will not consider it obtrusive, if I ask the privilege of offering a few remarks in illustration of the doctrine from which you dissent. I fully believe that you, equally with myself, desire to arrive at the truth on this question. If by the kind and fraternal exhibition of our views we can throw any light upon this difficult subject, we shall, I am sure, perform an acceptable service both to the church of Christ, and to our beloved country.

With many of the sentiments in your letter I heartily coincide. I unite with you and the late lamented Dr Channing, in the opinion that the tone of the abolitionists at the North has been frequently, I fear I must say generally, 'fierce, bitter and abusive.' The abolition press has, I believe from the beginning, too commonly indulged in exaggerated statement, in violent denunciation, and in coarse and lacerating invective. At our late Missionary Convention in Philadelphia, I heard many things from men who claim to be the exclusive firiends of the slave, that pained me more than I can express. It seemed to me that the spirit which many of them manifested was very far removed from the spirit of Christ. I also cheerfully bear testimony to the general courtesy, the Christian urbanity, and the calmness under provocation, which, I think, in a remarkable degree characterized the conduct of the members from the South.

While, however, I say this, it is no more than right that I should add, that I seem to have perceived grave errors in the manner in which this subject has been treated, in the slaveholding States. If, at the North, the right of free discussion has been abused, I think that frequently at the South, this right has been denied to American citizens. I have seen Legislative [illegible] which have in substance asserted that the people of this country have no right to discuss the subject of slavery at all. I am sure that you will agree with me in condemning every assumption of this kind. There is no subject whatever, which I have not a perfect right to discuss in the freest and fullest manner, in public or in private, provided I act with an honest intention to set before men what I consider to be important truth, and address myself to their understanding and conscience. I claim this right as a citizen of the United States, or, rather I claim it by a far higher title, as an intelligent creature of God. I can only surrender it with my life. I consider the threat of abridging it as an insult to the nature which has been given me by my Creator. If I abuse this right, I may be justly punished, and I grant that the punishment, both civil and social, should be exemplary. The right, however, as I have stated it, still remains interwoven with the essential elements of my moral nature.

I rejoice that the question is assuming a new aspect. I rejoice that a brother from the South has invited this discussion, and that there is now an opportunity afforded for exchanging our sentiments with each other. Should I abuse this right, should I utter a word that would tend needlessly to wound the feelings of my Southern brethren, there is not one of them that will be as deeply pained as myself. I have never yet visited the Southern States. There may be cases in which, from a want of knowledge of their modes of thinking and forms of expression, I may, inadvertently, seem not sufficiently to regard their feelings. I do not anticipate that such a case will occur. But should it occur, I have only to ask that I may be considered as an honest and a kind man, desiring to hold forth what he believes to be truth, and that if I may seem in this respect to err, it may be imputed, not to an intention to give pain, but merely to ignorance of the modes of thought peculiar to a state of society with which I am not familiar.

I would in passing offer another suggestion. The ground which has been taken by the South, in regard to the whole question of slavery, seems to me to be of recent origin. At the time of the adoption of the Constitution, I think it was very generally acknowledged throughout this country, that slavery was an evil, and a wrong, and that it was, tacitly at least, understood to be the duty of those States in which it existed, to remove it as soon as practicable. Pennsylvania had already commenced this work, and moved on steadily by successive acts to its completion. New York very soon followed her example. There was at that time much less distinction than at present, between slaveholding and non-slaveholding States. It was, I think, considered as an evil and a wrong in which the whole country was in different degrees involved, and which the whole country was under a solemn moral obligation to remove. The subject was every where freely discussed. I have before me, at this moment, a speech delivered in the Convention held at Danville, Kentucky, by the Rev. David Rice, proving that 'slavery is inconsistent with justice and good policy,' printed in Philadelphia, 1792. It is as thorough, manly and able a discussion of this whole subject, as within the same compass I have ever seen. This was delivered in the Convention for forming a constitution for that State, and I have no reason to suppose that it gave any offence. This same freedom of discussion was enjoyed in Kentucky until quite lately. Some ten or fifteen years since, a motion was entertained in the Legislature of that State to call a Convention for the express object of abolishing slavery, and it failed of success only by the casting vote of the speaker.

The presentation of memorials to Congress, on the subject of slavery, has of late been esteemed as an intolerable grievance. Formerly it was not so considered. On the 8th day of December, 1791, memorials from Societies for the abolition of slavery, from the States of Rhode Island, Connecticut, New York, Pennsylvania, Maryland and Virginia, were *presented and read* in the House of Representatives, and *were referred to a select Committee.* In the memorial from Connecticut it is stated, 'that the whole system of African slavery is unjust in its nature, impolitic in its principles, and in its consequences ruinous to the industry and enterprise of the citizens of these States.' The memorialists from Pennsylvania say, 'we wish not to trespass on your time by referring to the different declarations made by Congress, *on the unalienable right of all men to equal liberty;* neither would we attempt in this place to point out the inconsistency of extending freedom *to a part only* of the human race.' The memorialists from Baltimore declare that the objects of their association are founded in justice and humanity; that in addition to *an avowed enmity to slavery in every form,* your memorialists 'in their exertions contemplate a melioration of the condition' of that part of the human race who are doomed to fill the degraded rank of slaves in our country, &c. The strongest expressions of opinion, however, on this subject, occurs in the memorial from Virginia. It commences as follows: 'Your memorialists, fully believing that "righteousness exalteth a nation," and that slavery is not only as odious degradation but an outrageous violation of one of the most essential rights of human nature, and utterly repugnant to the precepts of the gospel, which breathes peace on earth and good-will to men, they lament that a practice so inconsistent with true policy, and the unalianable rights of men, should subsist in an enlightened age and among a people professing that all mankind are by nature equally entitled to freedom.' These noble sentiments, I repeat, originated from Virginia, and were read and referred to a select Committee of the House of Representatives.

Much has also been said on the interference of Associations, and other ecclesiastical bodies, on this subject. I do not here enter upon the question whether or not such assemblies should, in their corporate capacity, take action on the matter of slavery. I will merely state that such action can claim very ancient precedents. At the meeting of the Philadelphia Baptist Association, held Aug. 7th, 1789 the following declaration was made. 'Agreeably to a letter from the church at *Baltimore,* this Association declare their high approbation of the several societies formed in the United States, and Europe, for the gradual abolition of the slavery of Africans, and for the guarding against their being detained or sent off as slaves after having obtained their liberty, and do hereby recommend to *the churches we represent to form similar societies,* to become members thereof, and to exert themselves to obtain this important object.' To this action I know not that any exception was taken.

These facts seem to me conclusively to show that during the period of our history immediately succeeding the Revolution, the right or wrong of slavery was considered throughout the Union as a perfectly open question, on which any one, without offence to any class of persons, might freely express his opinions; on which any citizens might memorialize Congress, and in their memorials, express their opinions, assured that their memorials would meet with respectful attention; and also that in at least three of the slaveholding States themselves, any citizen might, appealing to the understanding and conscience of his fellow-men, utter his sentiments as freely as on any other subject.

I deeply deplore the change in this respect that has come over the South. It seems to me unwise and unreasonable. The institution of slavery, whether it be considered in the light of political economy, of philanthropy, or of Christianity, is surely important enough to demand a full and important discussion. If it can be defended on either of these grounds, a decent respect for the opinions of mankind would certainly require that its defence should be attempted. If it cannot be so defended, but on the contrary can be shown to be at variance both with virtue and self-interest, the sooner we are convinced of this the better. But I especially deplore the intolerance on this subject, which I believe now to exist in the slaveholding States themselves. I know there are at this moment many of our Southern citizens, some of them slaveholders, who are convinced both of the moral evil of slavery, and of its ruinous influence on national prosperity. They long for an opportunity to express their sentiments to their fellow citizens. But in the present state of public opinion they dare not do it. They are deprived of the opportunity of giving utterance to their honest convictions. Under such circumstances, how can we ever hope to arrive at the truth?

To this it may be replied that the violence and fanaticism of abolitionists has been the cause of this universal irritability if our Southern fellow-citizens. I have no doubt that this to a considerable degree has been the fact. I admit the existence of the cause, and presume that it has in part at least produced this effect. But the question still remains, *ought* it to have produced this effect? Suppose a man addresses me unkindly and abusively on a question of duty; this *may* be a reason why I should not hear *him,* but it is surely no sufficient reason why I should not hear another man who addresses me on the same subject kindly and respectfully; much less is it a reason why I should determine never to hear the subject discussed in any manner whatever. If abolitionsts have treated this subject offensively, this is no sufficient reason why any citizen of a Southern State should not be allowed, without offence, to declare his views of it in any suitable manner that he pleases. It is conceded that the institution of slavery is a matter peculiarly and exclusively belonging to to the States in which it exists. For this reason, were there no other, the discussion of it should in those States be specially free, thorough and universal.

I cannot but believe that the public feeling on this subject was much more healthy with our fathers than with us. I cannot be persuaded that irritability and menace are manly or dignified, or that the employment of physical force to arrest the discussion of an important subject, is either useful or wise. I wish most sincerely that the temper and conduct of the Southern members of the late Convention at Philadelphia might be imitated by all their brethren.

But I am protracting this letter to an unreasonable length, and will conclude by subscribing myself with the highest personal esteem and Christian affection,

THE AUTHOR OF THE MORAL SCIENCE.

BAPTISTS OF NOVA SCOTIA.

The following is the extract to which our correspondent, the Rev. Dr. Belcher, referred in our last.

'The Baptists of Nova Scotia, now amounting to upwards of 50,000 souls, or about *one-fifth* of the population of this rapidly increasing Colony—in proportion which applies equally to the adjoining Province of New Brunswick—and almost wholly composed of those who are occupied in farming pursuits, have for some time past been earnestly striving to impart, not only to their own children, but to the country at large, still lamentably deficient in this respect, the blessings of a sound and enlightened education. Among other means for the furtherance of such object, about sixteen years since they established at Horton, an Academy for affording instruction in the more advanced branches of learning, under the superintendence of two competent teachers. This Seminary, aided by the voluntary contributions of its friends and a moderate grant from the Public Treasury, having succeeded beyond their most sanguine hopes, and becoming in a very general repute, not only among our own but other denominations, it was deemed necessary in 1838, in addition to the Academical department, to established a College or university, in which the usual course of liberal studies should be instituted, and degrees in learning and sciences conferred.

'For such purpose an application was made to the Provincial Legislature to obtain a Charter. In 1839, after violent opposition from a considerable party in the Legislative Assembly or Lower House, an Act was passed granting a Charter, under the name of Queen's College, accompanied by a suspending clause until it should receive her Majesty's special assent. On this Act being transmitted by the Lieutenant Governor to the Home Government, an objection of a formal nature arose from the name 'Queen's College' not having immediately emanated from the Crown, but the then Colonial Secretary, Lord John Russell, in his Dispatch to the Lieut. Governor of the Province, stated that the principles and object of the Act fully met the approval of Government, and the Royal assent was only withheld until the formal objection should be removed. In the following Session of 1840 an Act of the Legislature was passed without opposition, changing the name from 'Queen's' to 'Acadia College,' which subsequently received the Royal assent, and the Charter went into operation.

'Since that period about thirty students annually, from Nova Scotia, New Brunswick, and the neighboring islands of Cape Breton and Prince Edward, have been receiving their education at the college, some of whom have lately taken their Degrees. A large number of pupils are also being instructed in the Collegiate Academy, which forms an important part of the Institution.

'The College Classes are now conducted by the Rev. John Pryor, A. M., the Rev. Edmund A. Crawley, D. D. and Mr. Isaac L. Chipman, A. M.

'These institutions, although immediately under the charge of the Nova Scotia Baptist Education Society, are founded upon the most open and liberal footing as regards all other denominations of Christians, and both the College and Academy have been supplied with students and pupils from all the more numerous Protestant persuasions. The College comprehends within its immediate objects the Provinces of Nova Scotia and New Brunswick (where the Baptists have also a large and useful Academy,) and the before-named islands, throughout which the Baptists are becoming very numerous, although as yet very generally poor, and laboring severely under the want of education.

'These infant seminaries, among the numerous advantages of a moral and intellectual nature which they are calculated to impart to the present and future generations, are now looked to by the Baptists in these Lower Colonies, as the great means of raising up a well educated ministry to meet the spiritual wants of our people, which shall place them on an equal footing with our brethren of every other denomination, and shall also foster the exalted desire already kindled, of sending forth missionaries to convert the heathen to God; in which noble enterprise we are now just embarking. We trust that they will also operate as a means the most effectual in these provinces of stemming the floods of superstition and error that appear at present to be gaining ground in different parts of Christendom, and threatening to choke and subvert the principles of eternal truth contained in the revealed word of God.'

FATHER GRAFTON.

BROTHER GRAVES,—While sitting in my study this afternoon, listening to the raging wind and beating storm, my mind was led by a peculiar train of reflection back to the autumn of 1837, when I was a student in the Newton Theological Institution. Curiosity led me, (as it no doubt has others a thousand times,) to refer to my journal, and see what entry was made on the day of the month corresponding to the present. As it relates to one whose memory is dear to the hearts of many Christians, and contains sentiments so characteristic of the man, I feel strongly inclined to transcribe it for the columns of your paper. It is as follows:

Oct. 27th, 1837.

Have seldom spent an hour more agreeably than this evening, on an introductory visit to the venerable Joseph Grafton, late pastor of the Baptist church in this place. I can truly say it is profitable to commune with those, the sun of whose earthly existence is almost down. There is something sublime in the thought that we are holding intercourse with a mind familiar with the scenes of other days—of past generations. The feeling produced is kindred to that awakened in visiting the monuments of former ages; or like the thoughts we have come over us in gazing upon the oak that has breasted the storms and blasts of centuries. We seem to be carried back into another age, and, in imagination at least, to prefix another link to the chain of our mortal existence—to add another life to that which we now live.

I did not ascertain the age of this venerable father in Israel, though I believe he has numbered not far from 80 years. It is nearly 49 years since he was settled as pastor of the Baptist church in this town, in which capacity he has officiated without interruption until within about a year. Finding that the vigor of early life was nearly exhausted, that his mental and physical power had failed to such a degree as to render it difficult for him to act as an under shepherd to the flock of Christ, he requested a dismission from the pastoral office.

While referring to the considerations that had operated on his mind, influencing him to this decision, I remarked that I thought he had great cause for gratitude, that, while his life had been thus prolonged, and he saw the infirmities of age rendering him incapable of discharging the arduous duties of a pastor, he should still possess a willingness to resign his charge under a persuasion that the interests of the church would be more effectually promoted by the choice of a younger man. [None but those who have enjoyed the pleasure of a personal acquaintance with father Grafton, and are able to bring his features before them, can appreciate fully his reply.]

After making some general remarks on the peculiarities of advanced age, particularly as they were often exhibited in the ministers of the gospel, he remarked, 'I have earnestly prayed to Almighty God that I might be preserved from three things, viz., EGOTISM—MOROSENESS—and DESPONDENCY.' And in mentioning why he had been induced to pray especially for exemption from these troublesome visiters in his old age, he talked like a man in the full possession of his reasoning powers; and like one deeply skilled in a knowledge of human character. He referred to the scenes of his early life—spoke of certain impressions made on his mind in the early part of his ministry by associating with those who had borne the burden and heat of the day before him; who had been looked up to as pillars in Zion, but whose days of activity were passed,—and who, though aware of their infirmity and age, were still clinging to the belief that none were so able as themselves to discharge the duties of the pastoral office. From such a feeling as this he desired to be kept free.

In speaking of the misery attendant on a morose and complaining temper, he alluded with much good humor to the *snarling* and *growling* of a dog that had lost his teeth and was unable to *bark,* and in this way had become an annoyance to every passer-by. [Those of your readers who can recall the peculiar expression of those round black eyes, will not be at a loss for a description of the manner in which he gave effect to this illustration.]

In reference to the last state of mind which he so seriously deprecated, he said that there were many things connected with his situation calculated to produce feelings of despondency. God had but lately removed from him a beloved companion and daughter, by whose loss the springs of his earthly comfort were nearly dried up. 'I am,' said he, 'like one left alone in the world. The companions and associates of my former years are nearly all removed from my sight—the friends of my youth no longer cheer me by their presence and their smiles. Another generation has sprung up around me, and although I have repeated assurances of respect and affection from those who are active in the busy scenes of life, yet how little sympathy can they have for me amid the lengthened shadows of my earthly pilgrimage.'

'There,' said he, pointing to his bed, 'have I lain through long months of affliction and pain. The sharpest stings of disease have pierced my frame and rendered life a burden. Through days and nights of extreme suffering I have mused in silence and comparatively alone. Sometimes a feeling of unreconciliation would steal over me, but a moment's reflection convinced me that *all was right.* I saw that in passing through the Jordan of death, I must go alone, and what matter was it even though no friend should be near to weep over my dying bed? If God be with me it is enough—his rod and his staff, they shall comfort me.'

Father Grafton is rich in the knowledge of former times. Drs. Baldwin and Gano were intimate associates in the ministry, and many interesting anecdotes did he relate connected with them. God grant that the evening of his days may be serene and tranquil; may his prayer be answered, and may his falling mantle rest on some favored Elijah, whose life shall be equally useful, and whose memory shall be equally dear.

By referring to a subsequent page of my journa, I find the following entry, under date of Dec. 16. 'Have just read of the death of father Grafton. He died this afternoon about 2 o'clock, full of years. *His end was peace:—many shall rise up to call him blessed.*'

In the old burying-ground between Newton Corners and the Institution, you now behold two modest but beautiful blocks of marble, standing side by side near the road. Beneath them repose in peace the ashes of Jonathan Homer, and Joseph Grafton. Together they labored long in the service of a common Master, together they shall sleep till the resurrection morn—together they will sing the Redeemer's praise in a world where sickness, and old age, and death shall never come. J. S. E.

P——, Oct. 29th, 1844.

LETTER FROM REV. J. BANVARD.

[We had decided not to make any reply whatever, to the article respecting ourself, in the last number of the Watchman. But the following communication, from one of the most useful and respected ministers in Massachusetts, we suppose all will think it entirely proper for us to publish.—ED.]

TO THE RELIGIOUS PUBLIC.

The following letter was sent to the editor of the Christian Watchman, with the request that he would insert it in the last number of that paper, as an act of justice to a brother who was suffering unjustly on my account. But he *refused.* Finding, therefore, that a true presentation of the facts cannot be allowed in the columns of that paper, I am reluctantly obliged to give my letter to the public through the Christian Reflector. It will not reach all, but, I trust, a large number of the readers of the Watchman.

J. BANVARD.

REV. J. JOHNSTON'S LETTER.

BROTHER CROWELL.—Permit me through your columns to make a full statement of the facts respecting the disposition of the letter of Rev. J. Johnston, of Framingham. I wish to do this, in order that the readers of the Watchman may be able to form a correct opinion of the reasons which induced the editor of the Christian Reflector to pursue the course, with reference to it, he did. The statement of the affair, as it stood upon your pages down to the last number of the Watchman, conveys an erroneous impression, and I think is unjust to Brother Graves. I exceedingly regret that you did not, in the last number of your paper, transfer to your columns the reasons which Bro. G. assigned, in the previous number of the Reflector, for pursuing the course he did. Your readers would then have had his defence, which in justice they ought to have had, and I would have been spared the necessity of troubling you with this letter. Instead of this you threw in a short paragraph, giving the impression, that in his reply to the charge of injustice, he had dealt mainly in 'sneers.' Whereas his only ungenerous expression, 'the portly and dignified Bishop of Framingham,' was evidently intended as nothing more than a *retort courteous* to Rev. Mr. J.'s appellation, 'stripling editor.' Such phrases are in bad taste, and might well be spared; but whether the retort is more of a 'sneer' than its alternate, your readers must determine.

I come now to the facts. Having heard that the editor of the Reflector had received a letter from Rev. Mr. J. containing a repetition of his animadversions upon the Topical Question Book, I immediately, in company with the agent of the N. E. S. S. Union, called upon the editor. He acknowledged that he had received such a letter, and that he intended to publish it. He frankly read it to us, and also his prefatory remarks, which he intended should accompany it. We remonstrated against its publication, especially against that portion which referred to the Question Book, for the following reasons: 1. Mr. J. had presented his objections to said Question Book publicly, on two different occasions and in very strong language, to which we had made no reply. 2. The only two questions of which he disapproved, we had concluded to alter, not because we regarded them as injurious, but simply to remove his objections. Hence his object being accomplished, he ought to have been satisfied. 3. The attack upon the N. E. S. S. Union was adapted to injure the usefulness of that valuable institution, by weakening public confidence in it, and creating the suspicion that its books were not examined and revised with sufficient care. With those who are acquainted with the early struggles of the Union for existence, and the various difficulties it has had to contend with since, this consideration will have peculiar force. 4. The bearing of the letter (and also the one read before the Boston Association,) upon myself, was unkind and unjust. I had endured enough at the hands of the pastor of the Framingham church, and I did not feel that truth or justice required that I should endure more. I knew that I had the sympathy of the pastors generally, among whom were the most judicious, learned, and influential of the denomination. Many of them voluntarily expressed to me, in strong terms, their regret and disapprobation of the course pursued, and advised me to take no notice of it, as I could not be injured, especially, where Rev. Mr. J. was known. This advice I had followed. But now that the attack was about to be publicly repeated the third time, I felt called upon to use every proper means to prevent it. For I had previously determined, in accordance with the advice of judicious brethren, to have no public controversy with Rev. Mr. J. let him say what he would. My reputation for correctness of doctrinal sentiment, is essential to my professional standing and success. Destroy that, and my usefulness is gone. As I knew that my sentiments upon the fundamental truths of theology were in harmony with those of the Baptists of New England, I was unwilling that an opposite impression should go forth. Hence I protested against the republication of his strictures upon the Topical Question Book. 5. Individuals of other denominations, interested in other Question Books, would use the objections of Rev. Mr. J. to prevent the sale of the Topical. This had been done already. The strictures of Mr. J. which appeared a number of months since in the Watchman, were copied into the N. E. Puritan.

These, with other considerations of less importance, were presented to the editor of the Reflector, and finally, after much persuasion, and with reluctance, he consented to suppress the letter and his own remarks, although they were *both in type,* and the time had nearly arrived for the paper to go to press, and although his hands would have to work extra hours to set up the same amount of new matter.

You and your readers can now see why I have said anything upon this subject. It is to prevent that responsibility, which belongs appropriately to myself and the agent of the N. E. S. S. Union, from being transferred to the Christian Reflector. It is true that he suppressed the letter, but he would not have done it if it had not been for our earnest solicitation. For the influence which this solicitation exerted upon his mind, we are responsible.

A few days after, I heard that a copy of the suppressed letter had been sent by its author to you, for insertion in the Christian Watchman. I immediately called upon you, stated to you my objections to its publication, assigned the various reasons which were presented to Bro. Graves, with the additional one, that he suppressed the letter and his accompanying editorial after they were *both in type,* though it subjected him to considerable inconvenience. The result, after repeated interviews, was, that you concluded to throw out some passages of Mr. J.'s communication, and soften others, which referred to the Question Book. The question upon which Bro. Graves labored, after he had heard our objections, was, whether he should print the whole letter as it came from Rev. Mr. J.'s pen, or none of it. He thought that the omission or alteration of certain parts would be almost as unsatisfactory to the author, as its entire suppression. Beside, such alteration could not have been made, without rewriting a considerable portion of his editorial, and for that, there was not time. The point of labor with you was, whether you should print the letter as it was, or with alterations, for upon the disposal of it in one of these ways, you seemed to be resolved. You finally decided upon the latter course.

The conclusion of the whole matter then, is, that the suppression of the letter was not owing to a want of justice on the part of the editor of the Reflector, but to the *direction which justice took.* It was no more than justice to myself and the N. E. S. S. Union that those parts censuring us should have been omitted; but as he did not feel at liberty to omit these without consulting the author, he concluded to suppress the whole, for the present. He naturally expected that the author would either have called upon him, or addressed him upon the subject, and that then the affair would have been amicably arranged, and all parties satisfied.

As this is the first time that I have said anything publicly upon this subject, and as I expect it will be the last, permit me, in closing, to add that the two questions, the 23d and 24th of Lesson XII. in the Topical Question Book, which Rev. Mr. J. regards as exceptionable, were intended simply to furnish the teacher with an opportunity of contrasting the practical effects of the Unitarian and Evangelical systems, from which to derive evidence of the *falsity* of the one and the truthfulness of the other.

Respectfully yours,
J. BANVARD.

Salem, Nov. 4th, 1844.

☞ I much regret the necessity of giving the above letter to the public through the columns of the Reflector; but, let it be remembered, it was rejected by the editor of the Watchman, contrary to all his professions of fairness and candor, and after he had published Mr. J.'s letter, notwithstanding its spirit and our earnest protest against it. I was both surprised and grieved, to see in the last number of the Watchman the article under the title of 'The Christian Reflector's Attack,' &c. In this the editor gives the impression, that Mr. Graves was induced to withhold Mr. J.'s letter, from the consideration of payment of the expense of furnishing an equivalent amount of matter. I submit it to my readers, who have read the above account of our interview with Mr. Crowell, whether he *did not know better,* and also whether simple justice did not require him to state the reasons, which, the agent of the Union and myself informed him, were presented to Mr. G. and on account of which he withheld Mr. J.'s communication? Instead of this—instead of alluding to even one of those reasons, he attributes Mr. G.'s conduct to a motive, which we have no evidence had the least effect upon him. His language is, Mr. J.'s communication 'at their request was laid aside on their *agreeing to pay the proprietors of that paper* the expense of furnishing an equivalant of matter.' It is true that we offered to do this. We thought it no more than right, that if compliance with our request involved expense, we should defray that expense. But Mr. Graves *positively* declined our offer. Indeed, so brief was our conversation on that point, that *after* the whole thing was settled, and he had decided not to print Mr. J.'s letter, and we had left his office and gone into the street, I went back to assure him of our willingness to defray the expense, but he again *declined.* And yet Mr. C. suppresses all the other motives, and makes this single one of payment appear to be the only one by which he was influenced! And in this light Mr. G. now stands before the readers of the Watchman; and in this light he will continue to stand, before all who do not also read the Reflector, *until Mr. C. gives them the reasons presented in my letter to him.*

It will be seen that the statement I have made above, accords with that which was first made by Mr. G.; and now, the facts having been fully attested, it is left to the public to draw their own conclusions. That these will be just, I have not a doubt. J. B.

RECOGNITION AT PROVIDENCE, R. I.

We expected an account of this recognition for our paper of last week, but none having reached us, we copy the following from Zion's Advocate.

On Tuesday evening of last week, Rev. Z. BRADFORD, late of North Yarmouth, was publicly recognized as pastor of the Pine street Baptist church in Providence. The following was the order of exercises:

Invocation, by Rev. B. C. Grafton, of Somerset, Mass. Reading of the Scriptures and Prayer, by Rev. C. W. Reding; Sermon, by Rev. James N. Granger, of the First Baptist church, Providence; Prayer of Recognition, by Rev. F. Smith, of the fourth Baptist church, Providence; Hand of Fellowship, by Rev. S. S. Bradford, of the first Baptist church, Pawtucket; Charge to the Candidate, by Rev. T. C. Jameson, of the third Baptist church, Providence; Benediction, by the pastor.

The sermon of Bro. Granger was founded on Gal. 6: 14. 'But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.' Theme—the influence of the cross, or the sufferings of Christ, in freeing the believer from the ruling power of sin. The subject was treated in a very satisfactory manner, and made eminently practical. Many well-timed and sound suggestions were also offered by the brethren who engaged in the other exercises of the occasion. Notwithstanding the unfavorable state of the weather, a respectable audience were assembled, and manifested a deep interest in the services.

CORRESPONDENCE.

Providence, R. I., Nov. 2, 1844.

MY DEAR SIR,—I have received a communication from the Rev. Lemuel Porter, President of the Salem Association, written in behalf of the Committee appointed to enquire of me the reasons why I am preaching to the Portuguese in this country, instead of my native land, as I intended to have done a year ago, and for which object, I received some aid from the friends of Christ and the souls of the Portuguese. No one can regret my stay in this country, more than myself. My soul cleaves to my native isle. My good aged mother is there; friends and kindred are there; a few converts, who are dear to me, and are suffering for Christ's sake, are there; many souls for whom I have prayed thirteen years, are there. If any of my friends think I have not done right in remaining in this country, to preach to 1000 or more Portuguese seamen, most all young men, who are engaged in the whaling business, and who are willing to hear the glorious gospel in their own tongue, instead of being banished by the Portuguese government to Angola, in the west coast of Africa, to linger a few days in that Golgotha, away from family and friends, let them read my communication in your next; which I shall send in due season, the Lord willing.

Yours affectionately,
M. J. GONSALVES.

CORRESPONDENCE FROM NEW YORK.

Election.—Another John Bunyan.—Travels of Mr. Badmind.—A Specimen.

New York, Nov. 9, 1844.

MR. EDITOR,—Election is over, and it is to be hoped that the minds of men will soon get settled down into something like sober calmness. During the frenzy that has pervaded the land, men seem to have forgotten hat there was any more serious matter than politics, and the great interests of Christ's kingdom have been overlooked. It is to be feared that in the sanctuary even, men have been thinking of Polk and Dallas, Clay and Frelinghuysen, tariff and anti-tariff, when weightier matters should have occupied their attention. Men forgot God in the last Presidential campaign; he saw fit, in a terrible manner, to show them that He reigns, and that 'He lifteth up one, and putteth down another;' and that the inhabitants of the earth are but insects before Him.

There is a forthcoming work that will excite some interest. I am not exactly at liberty to give the author's name, as he may choose to publish anonymously. It is to be, 'The Life and Travels of *Mr. Badmind* from the region of *Sunny-Days* to the land of *Outer Darkness,*' or something like it.

I have long thought that there ought to be another work, on the plan of Bunyan's Pilgrim's Progress, describing the journeyings of men in the opposite direction. No doubt, the apparently unapproachable excellence of that writer has deterred any adventurous spirit from attempting any thing in that line of literature. The eighteen centuries since the Christian era have produced poets, philosophers, warriors, statesmen, and divines in great numbers, but have produced but one Bunyan—his fellow has not yet been seen, but it is surely possible that he lives.

Under the direction of that dreamer of Bedford, we have seen Christian setting out from the city of Destruction—we have followed him through the Slough of Despond,—the Wicket gate, to the Interpreter's house, in the narrow way—the Hill of Difficulty,—the Valley of Humiliation; we have heard the 'dreadful sound in his ears'—we have seen him in the land of Beulah,—on the Delectable Mountains,—in the Jordan itself,—and at the gate of the celestial city. But, as yet, no one has dreamed out for us the travels of a sinner in the opposite direction; or if he has, he has not told his dream.

However, as intimated above, such a dreamer lives. I know that he must be a bold man, to attempt such an adventurous flight. Bunyan has so long been undisputed master of the field, that any aspirant, appearing in any other form, or using any different language, would be instantly contemned. If in reading the new production, we miss any of the peculiarities of glorious John, if the words be drawn from any other source than that 'well of Saxon English undefiled,' if it be less simple, beautiful, and unaffected, if by its allusions or machinery, it prove to be a work only adapted to a particular age, or a particular land, if it be not written for all time and all regions, wo, wo to the unhappy author.

But Bunyan's mantle has fallen,—it rests on the shoulders of a man above the Highlands, and probably a few months will convince us of the fact. If, as is believed, the entire work shall epual those portions that have seen the light in the presence of a friend or two, a gap in the allegorical department of our religious literature will be filled. The author has bathed his soul in the very spirit of Bunyan; has caught his exact style, his abhorrence of words of foreign origin, his pure Anglo-Saxon, his pith, his quaintness, force, and beauty of expression; and he is also sound in doctrine, and ev gelical in sentiment. The work will have a poetical preface, in the style of the tinker-preacher.

A brief communication lately received from

the author, in giving an account of the progress of his book, says—Whereas, when you last saw my traveller, he was in 'Sunny-day,' on 'Prospect Hill,' descending 'Rush-down Road,' and in 'Scruple Wood,' in the house of that venerable old man, 'Sacred-Chronicle,' looking through the *Candor-scope*; also at 'Pilgrimville' on 'Mount Infidel' in 'Hightown,' and then in 'Lowtown;' and then in the neat little village of 'Outside-show, under the care of 'Dr. Heal-slightly,' taking that soothing pill—composed of a certain admixture of wax candles, sprigs of myrtle, and twigs of fir-tree, &c.; and whereas, I say, you saw him in these places, you might, if you were here, see him much farther advanced, even on the borders of '*Darkland*,' and not far from the land of Outer-darkness; for whereas I told you that

'I did wish, that I like dreaming John,
Might have a dream to found my writing on;
So dream I did—yea, in the land of dreams
I saw great sights, and heard most dismal screams
Of noisy devils, howling in their den,
O'er slaughtered heaps of guilty, slaughtered men.'

There,—is not that glorious John's own poetry? Rather smoother I admit, but has not the author caught the spirit, and does he not write with the quill of the old tinker himself?

Yours, Y.

'WINDHAM COUNTY ASSOCIATION.'

MR EDITOR,—In your paper of the 31st ult., I noticed with surprise an article under the above caption which conveys a wrong impression, that I feel it my duty to correct. In noticing the resolution in favor of co-operating with the 'American and Foreign Missionary Society,' the writer says;

'This resolution was introduced at a late hour, accompanied with *free remarks* by the mover and seconder, which exhausted nearly all the time that could then be devoted to business.' This was not the first time, the 'mover and seconder' followed with remarks, but did not 'exhaust nearly all of the time,' for it is believed by more than one of the Association, that those who were opposed to the resolution exhausted *more* time in endeavoring to induce the mover to *withdraw* the resolution or trying to get rid of it in some other way than to have it tried, saying invariably it was premature, &c. But as the mover said he could not conscientiously do so, it was moved to lay on the table, when the moderator said he would submit it to an aged brother who was acquainted with parliamentary rules, and *opposed* to the resolution, who decided that it was out of *order* at that stage of the proceedings to lay it on the table, when the question was called for by one *also* opposed to the resolution and it was carried by four majority.

The writer further says, 'not a pastor voted for the resolution, and when subsequently the reconsideration of the vote was moved, it was tenaciously overruled because the mover of the reconsideration did not vote for the resolution, and as no one could be found who could run such a reconsideration in a *formal* way, the resolution stands recorded in the minutes as a forced, premature and an uncalled for act, which is the sentiment of only a fraction of the Association. Notwithstanding 'not a pastor voted for the resolution, there were several in the Association who were favorable to it, but did not vote for it, for reasons best known to themselves. And when the reconsideration was moved it was not *tenaciously* overruled because the mover did not vote for the resolution, for the moderator distinctly stated that notwithstanding it was unparliamentary, yet, lest he should be too tenacious about it, he was willing the motion should be entertained for a reconsideration, when the mover finally withdrew the motion. With these facts before them I think no one will deem the resolution as a 'forced, premature or uncalled for act.' A WITNESS.

Editor's Table.

HERVEY'S MEDITATIONS.

The Meditations among the Tombs, Reflections on a Flower Garden, Contemplations on the Night, and on the Starry Heavens, by Rev. James Hervey, are united in a beautiful volume of nearly 300 pages, and offered to the public, by Robert Carter. The book appears in a uniform style with Old Humphrey's Works, and many others from the same house. Hervey's writings have been dear to many Christians. The sweet spirit of devotion, the simple, yet ornate and flowing style, and the delightful transitions from one scene and subject to another, give a peculiar charm to the pages of this volume. It is adapted to please and profit young Christians; especially such as love the beauties of nature.

APPEAL TO CHRISTIAN MOTHERS.

This is an appeal in behalf of the heathen, by the Rev. John Scudder, M. D. It is a neat and cheap little volume of 63 pages, and is published by the American Tract Society. It is rich with instruction, and with important sentiments, affectionately urged by one who has passed a large portion of his life in India. It ought to be circulated among Christian mothers far and wide. For sale at No. 28 Cornhill, Boston, and at 150 Nassau St., New York.

THE ALBUM OF LOVE.

An elegant, gilt-edged, miniature volume, dedicated 'to those who have already learned to love, and to those who have yet to love,' —of course, then, to all our readers. It is composed of choice scraps of poetry from a great number of authors. Published by ISAAC TOMPKINS, No. 9 Cornhill.

SARGENT'S LIFE OF HENRY MARTYN.

This excellent biography of one whose praise is in all Christian lands, and whose memory succeeding generations will honor, has been re-published by Mr. Carter, of New York, and is now offered to the public for fifty cents! The volume contains the introductory essay by Prof. B. B. Edwards, and all the matter embraced in the edition which was issued in this city a few years since by Perkins & Marvin. For sale by Gould, Kendall & Lincoln.

TEMPERANCE ALMANAC.

This popular Almanac, which has been published for several years by the Massachusetts Temperance Union, has again appeared for 1845, with its usual amount of interesting reading. Sold at No. 9 Cornhill.

CATALOGUE OF BROWN UNIVERSITY.

From the Catalogue of the University, just issued we learn that the total number of students is at present 157; Seniors 36, Juniors 47, Sophomores 41, Freshmen 30, Students in the partial course 3. The number of Instructors is nine.

LITTELL'S LIVING AGE.

We have just received No. 27 of this valuable periodical from the publishers, T. H. Carter & Co., containing the usual variety of valuable literature. This periodical is issued weekly, and contains, withal, much foreign news.

Miscellanea.

MILLERISM.—The following extract from the Second Advent Herald, if you take it soberly, is indeed most pitiable; if you take it humorously, it is most amusing and laughable. We must give up Mr. Himes as incorrigible. This surpasses all we have seen before, and nothing more remarkable can come after it. He says:

In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must therefore be a passing by of that day, for the foolish to give up their faith, as there must have been '43, for the tarrying time. A little delay is therefore no cause for discouragement, but shows how exact God is in the fulfilment of his word. Let us therefore hold fast in the profession of our faith, without wavering; for He is faithful who has promised.

In Zion's Herald, we find another communication from a Second Advent man, of a very different character. Its author commands our respect and confidence. Let such men, brethren, have your hands and hearts. He writes as follows:

I hereby acknowledge that I have fallen into a great error in believing that Christ would make his second advent on the 22d instant, and that in consequence of the above error I embraced some other errors, and I also believed it to be my duty to withdraw from the M. E. Church which I did. But I am now convinced that notwithstanding I was sincere in doing what I did, it was a wrong act in me, for which I am sorry, and hope these my errors and wrong will be overlooked by God and his people and all who have been in any way injured by my course. I advise all to give up the idea of fixing on any definite time for the coming of Christ, as all former calculations in reference to that subject have failed, and I think there is not evidence of the definite time. I advise all who are now members of the Methodist Church to avoid doing as I have done in leaving the church, and all who have left the church in consequence of what is commonly called the advent doctrine, I advise to return to their brethren with suitable concessions.

SAMUEL HOIT.

☞ Rev. J. V. HIMES has published articles in some of the secular papers, disproving the charges which have been made against him with reference to an accumulation of property. He has conducted a very extensive business, personally and by his agents, but claims to have conducted it righteously and systematically. He cries 'persecution,' quite affectingly, and we do not doubt that he has met with a great deal of opposition, as did the apostle Paul. This, however, does not prove that his doctrines are as true as Paul's, or his conduct as praiseworthy.

BILLS FOR THE REFLECTOR.—We wish all who receive their bills from this office *distinctly to understand*, that if they cannot pay without a sacrifice of the necessaries of life—if they are absolutely too poor to pay, at present, they have only to inform us of the fact. Do not borrow money, and stop the paper; i. e. if you desire to receive it; but tell us frankly the facts, and the account shall stand till you can pay it; or (if you ask it) shall be cancelled. But those who are able to pay their honest dues, are earnestly asked to do so as soon as possible. For we need them. It is much better to be prompt in matters of this kind. An old newspaper debt is always paid at the hardest. If one stands against you of $7, up to Jan. next, pay $8, and the paper shall be receipted to you till Jan. 1846.

REV. DR. GOING.—The last number of the Cross and Journal says; It is known to many of our readers that this venerable father in Israel has been lying at the very gates of death for a number of weeks past. He was living the last time we heard from Granville, but was not expected to survive much longer. The College, the denomination, and a dependant family will mourn his loss.

RUMORED DESTRUCTION OF THE NESTORIAN MISSION.—Sush a rumor appeared last week in the New York American, and was said to be from a *reliable* source. But its truth has since been denied. The New York Evangelist says, Rumors and slanders respecting our missionaries are unfortunately not new, and their only effect should be to increase our attachment for, and confidence in these devoted brethren, whose piety and success like that of the apostles is stirring up the wrath of the enemy and turning the world upside down.

☞ We need not ask our readers to peruse the letter from Rev. Dr. Wayland, the author of the 'Moral Science,' to the Rev. Dr. Fuller, which we are permitted to give to the public in this number of our paper. However the views of the reader may coincide with those of this eminent writer, all will be glad that men so well qualified to discuss any theme, and especially the subject of slavery, are kindly and earnestly entering upon a discussion of its moral character, and of the duty of American Christians with reference to it, at the present day. All subsequent communications from the same sources will promptly appear.

☞ It is but a few weeks since the editor of the Biblical Recorder proposed a discussion of the subject of slavery between two eminent men, who should be selected and appointed to such a work,—the one a resident of the North, —the other of the South. We believe that the editors of other Baptist papers in the South approved of this proposal. We presume that there are no men, with whom they would be more willing to trust this discussion than the Rev. Dr.'s Fuller and Wayland. We shall expect, therefore, that they will copy the discussion which has been so auspiciously commenced in the Christian Reflector. It is very desirable that it should come before the whole denomination.

☞ New subscibers for the Christian Reflector, by paying in advance for one year from Jan. 1st, 1845, shall receive the paper *gratis*, from the time they subscribe until January.

☞ Rev. H. N. LORING has received a unanimous call from the Broad St. Baptist Church in Utica, and having accepted it has become their pastor.

☞ We are truly gratified that we are asked to publish a notice of the opening of the Winter Term of the Worcester High school. (See advertisement.) We learn that the subscription is nearly completed. The struggle has been hard among its friends; let those who have as yet done nothing, come, now, at once to their aid.

☞ The Rev. A. PINNEY, of Groton, has accepted the call of the Baptist church in New England Village, Mass.

☞ Rev. J. M. Coburn, having resigned the Pastoral care of the Baptist church in Effingham, N. H., Rev. Wm. N. Slason has accepted an invitation to become their Pastor.

GENERAL INTELLIGENCE.

Domestic.

THE ELECTION.

MASSACHUSETTS.—The election in this State took place on Monday. The returns from the whole State, with the exception of six small towns, are as follows;—67,418, on the Presidential ticket, for Mr. Clay: 52,846, for Mr. Polk: 10,860, for Mr. Birney.—For Governor, Mr. Briggs (Whig) has 69,038 votes; Mr. Bancroft, (Democrat) 54,189: Mr. Sewall, 9,664. The majority for Mr. Clay is 3,712; for Mr. Briggs 5,185.—Members of Congress elected, Robert C. Winthrop, Daniel P. King, Amos Abbott, George Ashman, Julius Rockwell, John Quincy Adams and Joseph Grinnell: all Whigs. In the 4th, 5th, 6th, and 10th Districts, there is no choice.

The returns from other States prove beyond a question that JAMES K. POLK will be the next President of the United States.

BISHOP ONDERDONK OF NEW YORK.—This prelate, against whom, it will be remembered, grave charges touching his moral character were brought at the late Convention in Philadelphia, has issued a card denying the truth of these charges, and imputing them to bitter persecution arising out of hostility to his sentiments and Episcopal conduct. It may be so; but meanwhile the charges were made in such a responsible manner and had so much the appearance of truth, that the three Bishops to whom they were referred by the House of Bishops, have on considering them, resolved to present his Grace for trial, for graver reasons than his Puseyism or dogmatism. Who these three bishops are we do not know, nor when the presentment is to be made.—*N. Y. Evangelist.*

THEOLOGICAL PURSUITS IN THE ESTABLISHMENT.—A Leeds paper states the following rather novel engagements for the ministers of a Christian church. In the game lists of England recently published, no fewer than SIXTY of the Yorkshire parsons have taken out shooting licenses for the present season. Now, this may be quite apostolic, and according to the 'canons' of the church, though we confess our inability to quote the precise chapter and verse from the New Testament, in which sporting is enjoined as one of the duties of the Christian minister. It is true he is enjoined to have 'a good report of them which are without,' though it is not anywhere stated that the report is to be that of the Joe Manton.

LIBERTY IN VERMONT.—Vermont law now is—1st. That no judge or other magistrate shall take cognizance of the 3d section of the Act of Congress of 1798. 2d. That no sheriff, jailor, or other officer or citizen of Vermont, shall seize, detain, or imprison any person claimed as a slave. 3d. That no officer or citizen of Vermont shall aid in transporting from the State any person claimed as a slave. 4th. The penalty for violation of either of these provisions is a fine of $1000, or confinement in the State prison five years. Massachusetts law is, in effect, the same.—*Am. and For. Anti-Slavery Reporter.*

HORRORS OF THE SLAVE-TRADE.—The South African Commercial Advertiser of 27th of January, says, that in some of the slaving vessels recently captured, the space between deck, where the living cargo was stowed away, was so small that young children, boys and girls from eight to twelve years of age, could not creep in on their hands and knees—*they were pushed in, or, lying flat on their faces, crawled in like worms!*

AN AGED PATRIOT GONE.—Hill's Patriot records the death of that eminent physician, Phinehas Parkhurst, of Lebanon, in his 85th year; he died on the 16th October, the anniversary of the day, 1780, when he was severely wounded by a ball from an Indian rifle in defending the attack upon Royalton, Vt. This wound disabled him from his work on a farm, and gave him pain for the remainder of his life, although no physician in New England has probably ridden more miles. He was a native of Plainfield, Conn., but early removed to Royalton, and with the Vermont militia was at the surrender of Burgoyne in 1777.

DEBT OF TEXAS.—Senator Benton and other persons conversant with the affairs of Texas, estimate the debt of that country at twenty-five millions of dollars—and it is further stated, that there is not an acre of land worth havi g which is not covered by a grant from government. If these statements be true, says the Baltimore Clipper, the acquisition of Texas by the United States, would be an expensive speculation; for the people of this country would have to be taxed to the amount of twenty-five millions of dollars for the bare privilege of extending the laws of the Union over the Texas Territory.

KIDNAPPING.—The Louisville Journal says: —'When the Lucy Walker exploded, Capt. Vann, her commander, had 11 negroes on board, of whom 3 were killed, 5 were badly wounded, and 3 escaped unhurt to the Indiana shore. These three were seized in Indiana by two men who crossed the river with them from New Albany to Portland about 10 o'clock that night, and neither the white men nor the negroes have since been heard of.'

RHODE ISLAND THANKSGIVING.—Governor Fenner, of Rhode Island, has issued his proclamation in compliance with a resolution of the General Assembly, appointing Thanksgiving on the 5th of December.

A TEXAN'S APPEAL.—FELIX HOUSTON, a distinguished citizen of Texas, has addressed a letter to the Democratic Association of Claiborne, La., evidently intended for general circulation at the South. In this letter he urges with much force and eloquence, the importance of *prompt measures* for the annexation of Texas, provided Mr. Polk should be elected President of the United States. He says that Mr. Clay, if elected, would not *dare* to annex Texas, even if he could, after the pledge he has given—and that he could not, if he would, unsustained as he would be by the Whigs of the North. He also says that if Texas is not immediately annexed—IT NEVER WILL BE—as *slavery will be abolished in that country within a few years, by the ballot-box*—perhaps as early as 1845 or 1846. Indeed, such a result he says is inevitable, provided annexation does not take place! *Mer. Journal.*

FEASTING A COMPOSITOR.—A letter from Hamburg of the 14th October says: 'Last Saturday all the persons engaged on the daily journal, the *Correspondent Impartial de Hamburg*, celebrated by a dinner the sixtieth anniversary of the entry of one of the compositors, named Hein, on the paper. During that period he had not missed his work a single day. He is now eighty-eight years of age, enjoys excellent health, and does his work like a young man. There were 220 persons present at the dinner, including all the master printers of the place. One of these gentlemen, M. Bodeeker, sent 100 pine apples, 400 lbs. of fine grapes and an imense quantity of flowers for the feast.

Dryburgh Abbey, where the body of Sir Walter Scott lies buried, is the property of the Earl of Buchan. Over the lodge gate, at the entrance to the Abbey grounds, is a sign on which is painted, in large letters, placed there in all seriousness, by order of the Countess of Buchan, which runs thus—'Slaveholders from America not admitted.'

FATAL ACCIDENT.—On Monday last, as Mr. Samuel Robinson was driving a young and spirited horse across Market Square, the horse became unmanageable from fright or some other cause, ran, and overturned the chaise near the old N. H. Bank. Mr. Robinson, who was a very large and heavy man, was dashed with great force upon the pavement and against a stone post, injuring him so as to cause his death in a few hours. The accident took place in the midst of the noise and bustle of a town-meeting day, and was witnessed by hundreds, producing an awful sensation on many minds. Mr. Robinson's partner, Mr. Somerby, and a little boy, were also in the chaise, and were seriously, but not dangerously hurt. Mr. Robinson was one of the most skilful drivers in the place, having been a mail-driver in the Eastern line for many years. His age was 50. *Portsmouth Journal.*

CHEROKEE NATION.—At the latest date from Tablequah, the National Council of the Cherokees had assembled. The principal chief, John Ross, had not returned with his new wife, and the assistant principal chief was too old and infirm to attend.

The duties of the chief then devolved upon Moses Daniel, President of the National Committee.

We notice in the Cherokee Advocate, a call for the Indian Missionary Conference of the Methodist Episcopal Church, at which Bishop Morris is expected to preside.

The Cherokee Advocate is a neatly printed newspaper published weekly at Tahlequah, Cherokee nation, in the English and Cherokee languages, at three dollars a year. The copy we received is in English. The editor is William P. Ross, and his motto 'Our rights—our country—our race.' From the prospectus we learn that the Cherokee nation is the proprietor of the paper. Its objects are set forth in the following extract:—

The object of the Council of the Nation, in providing for the publication of the *Cherokee Advocate*, is the physical, moral and intellectual improvement of the Cherokee people. It will be devoted to these ends, and defence of those rights recognized as belonging to them in treaties legally made at different times with the United States, and of such measures as seem best calculated to secure their peace and happiness, promote their prosperity, and elevate their character as a distinct community.

THE MAYOR OF N. YORK TO THE MAYOR OF LONDON.—The booksellers of New York, having decided on presenting to Miss Jane Porter an arm-chair as a token of respect for her distinguished literary talents, committed the matter to Mayor Harper to manage. He has addressed the London Mayor the following letter:

MAYOR'S OFFICE,
New York, Oct. 30, 1844.

My Lord,—A number of Booksellers, Publishers and Authors, have requested the undersigned to forward to London a token of their esteem for Miss Jane Porter, your distinguished countrywoman.

Being unable to obtain an accurate knowledge of her residence near your colossal cit , I pray your Lordship to excuse the liberty I venture to take in requesting you to receive the case under your protection for Miss Porter.

Any services which are in my power to reciprocate by my official position, towards her Majesty's subjects, I offer in sincerity, and pray your Lordship to command them.

I am your Lordship's very faithful servant,
JAMES HARPER,
Mayor of the City of New York.

To the Lord Mayor, &c. &c. of London, G. B.
(By the packet ship Victoria.)

REMARKABLE ESCAPE.—Capt. Isaac Cook of Brookline, met with a serious accident and a remarkable escape from death, while passing the crossing of the Worcester railroad, on Tremont street, last Thursday. Capt. C. was driving a valuable and spirited horse in a chaise, and just before reaching the railroad crossing, the cars approached, and the person in attendance closed the gate, Capt. C. being upon the side of the track opposite the gate. The horse being frightened made a sudden plunge across the track only a few rods in front of the engine and with such great force as to *break away the gate*, which was made of heavy joist, four by six inches, and strongly braced. If the gate had not broken, at that instant, the chaise must have rebounded directly under the locomotive. —But the gate giving way, the horse after a few violent plunges separated himself from the broken chaise and ran off. Capt. Cook was thrown out, but slightly injured. The horse ran the whole length of the Tremont road, and strange to say, finally brought up against a pile of machinery, and broke one of his hind legs at the thigh, mangling it in a shocking manner. He was of course immediately killed. The horse was a very valuable one, belonging to a pair. The escape of Capt. Cook is the most remarkable one of the kind, we have ever recorded. *Mail.*

RESTORATION OF THE JEWS.—Major Noah delivered a discourse last week, in New York city, on the Restoration of the Jews. He was listened to by a promiscuously religious audience. From accounts given of his remaks, it appears that he is of opinion that the events connected with the Millenium, according to Scripture, embracing the union of Jews, of Gentiles, and the fulfilment of the prophecies, can alone be looked for *after* the restoration of the Jews to the land which the Lord gave to them for an everlasting possession.

He stated, in conclusion, that when the Jewish people can return to Palestine, and feel that in their persons and property, they are as safe from danger as they are under Christian governments, they will make their purchases of select positions, and occupy them peaceably and prosperously; confidence will then take the place of distrust, and by degrees, the population in every part of Syria being greatly increased, will become consolidated, and ready to unfold the standard, when political events shall demonstrate to them that the time has arrived.

THE SIAMESE TWINS.—'You may be aware that some few years since, the Siamese Twins, Chang, and Eng, retired from the public gaze, and settled down in this county (Wilkes) as farmers.—You will also reccollect, that during last year it was published in some of the newspapers that they had married two sisters. This notice was treated as a hoax by some of the journals, and I incline to think that the public opinion settled that the twins were still living in single blessedness. To my surprise I find that the supposed hoax is a literal fact; and that these distinguished characters are married men! Mrs. C. and Mrs. E. are well known to several of my personal acquaintances, and are said to be very amiable and industrious.

It is said that Chang and Eng, with their wives and children, contemplate making a tour through this country in a year or two. The twins enjoy excellent health—are very lively, talkative, and apparently happy; and will doubtless prove more interesting and attractive in their second tour than they did in their first over the civilized world. Having families to provide for, as prudent husbands and fathers, they may think their bachelor fortune insufficient for all the little Changs and Engs of which they now have the promise.'—*S. C. Spartan.*

STRAWBERRIES IN PROFUSION IN NOVEMBER.—We received yesterday from the garden S. Griffitts Morgan, a rich present of this delicious fruit, large, and red ripe, the sight of which even in its more wonted season of June, might have filled the heart of the most fastidious epicure with delight.—*New Bedford Mercury.*

SOMETHING NEW!—The following was passed by the 'English Evangelical Lutheran Synod' of Ohio and adjacent parts, now in session in Wooster, Ohio.

Resolved, That the following shall be a standing resolution of this Ministerium: 'THAT NO MEMBER OF THIS MINISTERIUM SHALL BE ALLOWED TO ADMINISTER BAPTISM BY IMMERSION.'

THE LOST ONE FOUND—Mrs. McRay, the lady who, in a state of mental aberration, wandered into the woods, has at last, to the unspeakable joy of her husband and friends, made her appearance. She was found at the Old Woman's Bluff, six miles N. W. of this place, walking about completely lost. For two weeks she has been exposed to the scorching sun, the damp and chilling night air, and frequent showers of rain, and the gloom of the piney woods, or in the dark recesses of the numerous hammocks, without food. How she has survived is certainly miraculous.—*Apalachicola Advertiser, Oct. 26.*

'BLACK POPULATION.'—An article which we find in a paper of Charleston, S. C., says the black population of this country is now over three millions, and 'the great mass of this people are marching along the great thoroughfare of human existence, with the light of the gospel fully blazing around; but their own path is dark—their vista darker. Scarcely any sympathy is felt for them in bosoms which are keenly concerned for the condition of foreign heathens.' *Zion's Advocate.*

THE COMMERCIAL POLICY OF GREAT BRITAIN.—The 'Sugar Duties Bill,' so called, has passed both Houses of the British Parliament, and become the law of the land. By this bill a discriminating duty is laid against slave-grown sugar and in favor of that grown by free labor. The principle therefore of discriminating duties against slavery and in favor of freedom, is now settled as a part of the commercial policy of Great Britain. It remains to be seen whether the English government will carry it out, from time to time, in respect to cotton and other slave-grown products. *Am. and For. Reporter.*

Summary.

M. Thiers is at Lille, finishing his 'History of the Empire.' The work, of which no part has yet gone to press, excites universal curiosity in France. This is not surprising, considering the extraordinary success of the 'History of the Revolution,' of which, without exhausting the public interest, at least 50,000 copies of the French edition have been sold, and an equal number printed in Belgium. It is said that no less a sum than 200,000 francs has been lately offered to the publisher, notwithstanding this great sale for the ultimate copyright of that work.

The Montreal Herald of Wednesday, says: 'The snow storm and wind has continued for the last twenty-four hours, and up to the time of our going to press no mails had arrived, which accounts for the absence of any further election news.'

Mrs. Lucy B. Ball, wife of Rev. Dr. Ball, the news of whose death was received by the last overland mail from China, was the daughter of Mrs. S. G. Mills, of New Haven. She sailed for China in 1837, with her husband and three other missionaries with their wives. Of the four ladies three have already died. Mrs. Ball has left three children, from three to sixteen years of age—the eldest, a young lady, has also been employed with her father in translating for the press, and in astronomical calculations for the annual Chinese Almanac.

The Cincinnati Bulletin says that the grand jury have found a true bill against a boy named Sylvester Carver, who is not quite 13 years of age. It appears that this lad deliberately shot another lad at Sharpsburg, some six miles distant, the other day, with a pistol. It is a very singular case, as we have understood the particulars, which we refrain from stating, as the trial is soon to take place. We do not remember to have heard of a like transaction.

The Prussian Government, in order to avoid as far as possible, accidents on the railroads, has founded a school at Berlin for teaching the art of directing and managing locomotives; and an ordinance has been issued that from and after the first of January, 1846, no persons shall be employed as drivers of locomotives on the railways of the kingdom but those who have been taught at this school; and obtained a certificate of their capacity. A valuable idea for our own government to consider.

The American mentions the surprising fact that Messrs. Williams, in Exeter, New Hampshire keep five presses going through the year, giving to the United States, Miss Porter's 'Thaddeus of Warsaw,' and 'Scottish Chiefs,' in a cheap form, feeding weekly the evening book auctions in Boston, New York, and Philadelphia, &c. Upwards of a million of volumes have been issued by the above firm. This cheap edition is afforded at about 14 cents a volume.

Francis Quenisset, who our readers will recollect, attempted to assassinate Louis Phillippe, king of the French, was on the 22d ult., arrested by the New Orleans police, charged by Mr. Cann with attempting to shoot him in his own house on the preceding evening.

On Monday, specie to the amount of $142,000, was cleared at New York for Liverpool. The total export of specie last week, was $370,803.

Dick the slave, who was tried and convicted of the murder of Mrs. C. A. Turner during the present term of the Fayette, Ky. Circuit Court, has been sentenced to be hung on the 18th of November.

It is estimated that the recent Mormon war will cost the State of Illinois $20,000. The aggregate expense incurred during the year on account of the Mormons will not fall short of 50,000.

Bishop Onderdonk, has received from Lambeth Palace, a fine root of Ivy, to plant against Trinity Church, when finished. The President of Harvard University has also received a similar mark of respect to the memory of Governor Gore, which is planted in the east front of 'Gore Hall,' Cambridge, Mass.

Mrs. Jane Coodey, sister of John Ross, the principal chief of the Cherokees, expired on the 12th ult. of congestive fever. She was an exemplary member of the Methodist Episcopal Church.

The restless emigrating spirit of New England never seemed so strikingly illustrated, as in the instance of an old house at Edgartown, Mass., which has been inhabited 200 years, has been the birth-place of over 150 persons, but not a death has occurred within its walls.

Ice formed in the vicinity of New York city on Wednesday night of last week, for the first time this season.

We learn that the semi-monthly steamers of the Cunard line will run until the 1st of December, after which date they will run monthly during the winter.

A Convention to frame a Constitution for the government of the State of Iowa, met at Iowa City on the 7th ult. The State cannot be admitted at the next Session, as there will not be time to ratify the doings of the Convention, by the people, in season.

American copies of English works, landed in England by passengers, may now be retained by them with the consent of the authors.

The Directors of the Lowell Railroad have concluded to reduce the passenger fare on that road to 75 cents between Boston and Lowell, with a corresponding reduction in the way fares, on and after November 1st.

They are taking measures at Pensacola to withdraw from circulation the city shinplasters, issued in the 'distress' times. Holders of them to an amount over $10, are to receive certificates in lieu of them, payable in eighteen months.

Marriages.

In this city, by Rev. R. Turnbull, MR. DOMINICO PALAGDNO, to Miss ELIZABETH A. KNOWLAND, of this city.

In this city, Oct. 27th, by Rev. G. D. Garland, MR. WILLIAM M. BERRY, to Miss SUSAN B. SMITH.

At Dedham on Thursday evening, 7th instant, at St. Paul's church, by Rev. Mr. Babcock, LEWIS WHEATON BEAVER, of New York, to SUSAN WATERS, second daughter of Geo. Dixon Esq., of D.

At South Abington, 7th inst. by Rev. E. C. Messenger, MR. J. L. REED, of S. A. to MRS. ANN WELLS, of Watertown.

At Lowell, 7th inst. by Rev. Mr. Porter, MR. HORACE M. B. MITCHELL, of Boston to Miss SARAH GILES, of L.

Deaths.

In this city, 7th inst. MRS. SOPHIA OSBORN, 34.

On Saturday, MR. EPHRAIM SNOW, 84.

Nov. 7th, MRS. TAMER ANDREWS, widow of the late Justin Andrews, 44.

At Quincy, Nov. 5th, OLIVER BILLINGS, Esq., 77.

At Wakefield, N. H. 1st inst. MRS. MARY JANE, wife of Mr. Nathaniel Paul, and daughter of Dea. James Dennison, of Boston, 25.

In Newton Upper Falls, Oct. 25, EDWIN JUDSON HOVEY, 12. Oct. 28, CHARLES EBINGER HOVEY, 18, sons of Ebinger Hovey.

The afflicted parents mourn not as those who have no hope, but trust their loved ones are among the blest in heaven. They had not deferred securing the interests of their souls until their last moments, but had early sought the Lord, and gave pleasing evidence that it was not in vain.

Edwin J. was for many weeks confined to his bed by painful disease; though his suffering were sometimes very acute, he bore them with patience. As the prospect of a speedy dissolution, was presented to his mind, he expressed a resignation to the will of God, though he preferred to die and go to heaven, than to recover.

Charles E. had for many years suffered by disease, but his deep toned piety, strong faith, bright hope of heaven, were such as is rarely to be found in one of his years. He did not engage in trifling conversation, but his thoughts were evidently upon high and holy things. He felt that the people of God were his friends, and longed to meet with them in the house of God. We trust he is now enjoying the society of the redeemed in heaven.

At Constantinople, Sept. 27th, MRS. MARY E. VAN LENNEP, 23, wife of Rev. Henry J. Van Lennep, missionary in that city, and daughter of Rev. Joel Hawes, D. D., of Hartford, Ct.

Notices.

☞ The next TWO MONTHLY MEETING OF MINISTERS of the Boston Baptist Association, will be held with the Rev. John O. Choules, in Jamaica Plain, on Tuesday the 19th of Nov, at 10 o'clock A. M.

An important subject for practical consideration will come before the meeting, and a number of brethren have been appointed to furnish essays. All it is hoped will attend. J. W. OLMSTEAD, *Sec.*

Chelsea, Nov. 4, 1844.

☞ The NORFOLK BAPTIST MINISTERS' MEETING will hold its next session at Medfield, at the house of Rev. D. W. Philips, on Tuesday the 19th of Nov. at 10 o'clock A. M. E. G. SEARS, *Sec.*

☞ The MINUTES OF THE OLD COLONY BAPTIST ASSOCIATION, are ready for delivery at John Putnam's, No. 81 Cornhill, Boston.

CARD.

The subscriber, having been constrained, through declining health, to relinquish, at least for a time, the more active duties of the ministry;—having, also, completed what he had, some time since, accomplished in part, a regular three years course of medical study, and regularly graduated at the Berkshire Medical College, now respectfully informs his friends in Worcester and vicinity, that he has entered on the profession and practice of medicine in Worcester, and will promptly attend to all calls for his professional services His office, for the present, will be with that of Dr. H. P. Johnson, in Walnut St. 3tis. CALVIN NEWTON.

Nov. 14.

TO THE CHURCHES OF THE SALEM BAPTIST ASSOCIATION.

DEAR BRETHREN,—You will recollect that at our last session a vote was passed recommending to all the churches within our limits to observe a day of fasting in reference to the low state of religion among us, and to beseech God to pour out his Spirit upon us and to revive his work. The day appointed was the Friday before the first Sabbath in December. That day is Nov. 29, and immediately follows our annual Thanksgiving As that would be an excedingly inconvenient day, allow us to recommend that it be changed to the Friday before the second Sabbath in December that is to December the 6th. Affectionately your brethren,

JOSEPH BALLARD,
SAMUEL PORTER,
IRAH PERSONS,
J. M. GRAVES.

Faneuil Hall Market.

The Weekly Report of the Boston Cultivator—retail prices

PROVISIONS.		
Butter, lump, per lb.	0 18	a 0 20
" firkin	0 14	a 0 17
Cheese, new, per lb.	0 06	a 0 08
" four meal	0 03	a 0 05
Eggs, per doz.	0 00	a 0 20
Beef, fresh, per lb.	0 03	a 0 10
docorned	0 03	a 0 07
do smoked	0 06	a 0 07
Beeftallow, per lb.	0 07	a 0 07½
Pork, by the hog	0 05	a 0 06
Pigs, roasting, per lb.	0 10	a 0 12½
Pork, fresh	0 08	a 0 10
" salted	0 06	a 0 08
Hams, Boston, per lb.	0 07½	a 0 09
" Western do do.	0 06	a 0 07
Lard, best, per lb.	0 06	a 0 08
" Western, per keg	0 06	a 0 07
Tripe, per lb.	0 00	a 0 08
Pigs feet, per lb.	0 00	a 0 08
Veal	0 05	a 0 10
Whole calves	0 05	a 0 07
Chickens, per lb.	0 10	a 0 12
Turkeys, per lb.	0 10	a 0 12½
Mutton, per lb.	0 04	a 0 12½
Lamb, per qr.	0 03	a 0 08
Pigeons, per doz.	1 00	a 1 25
Geese, per lb.	0 10	a 0 12½
VEGETABLES.		
Marrow Squash, per lb.	0 01	a 0 00
Potatoes, per peck	0 12	a 0 16
Parsley, half peck	0 25	a 0 00
Lettuce, per head	0 00	a 0 06
Beans, dried per peck	0 50	a 0 62
Onions, new, per bunch	0 04	a 0 00
Cabbage, new per head	0 00	a 0 06
Tomatoes, per doz.	0 06½	a 0 12
Turnips, per peck	0 00	a 0 16
Beets, per doz.	0 00	a 0 10
Carrots, per doz.	0 06	a 0 10
FRUIT.		
Cranberries per bushel	0 00	a 2 25
Dried Apples, per lb.	0 00	a 0 06½
Apples, per peck	0 25	a 0 37½
Lemons, per doz.	0 12	a 0 25
Oranges, per doz. sweet	0 25	a 0 50
Pine Apples, each	0 17	a 0 25
Water Melons	0 12½	a 0 25
Cantalope Melons	0 06	a 0 08
Peaches, per doz.	0 12	a 0 25
Plumbs, per box	0 20	a 0 25

Brighton Market.

MONDAY, Nov. 11, 1844.

At Market, 921 Beef Cattle, (about 300 of that number Stores) 4 yokes Working Oxen, 34 Cows and Calves, 1700 Sheep and Lambs, and about 1300 Swine.

PRICES.—BEEF CATTLE.—We quote first quality, $4,50; second quality, $4; third quality, $3@3,50.

WORKING OXEN.—Sales not noticed.

COWS AND CALVES.—Sales at $23, $25, $27, and $34.

SHEEP.—Last week's prices fully sustained. Old sheep at $1,25 to $2,42. Lambs, $1,12 to $1,87.

SWINE.—Sales about the same as last week, and not many buyers.

N. B. Cattle all sold at the above prices. *Morning Chronicle.*

Advertisements.

Charlestown Female Seminary.

THE Forty-Second term of this Institution will commence on Tuesday the third of Dec. next and continue 17 weeks.

Printed Plans of the Seminary containing particular information respecting it, will be furnished to all who apply by letter or otherwise to the subscriber, No. 84 Main St. Charlestown, or at the Seminary Buildings in Union and Lawrence Sts. (one mile from Boston.) Application for rooms should be made early.

Nov. 14. 3tis. ALBERT J. BELLOWS *Trustee.*

Worcester Co. High School.

THE Winter Term of this Institution will commence on Wednesday the 4th of Dec. Students wishing for rooms are recommended to make early application.

N. WHEELER, *Principal.*

Worcester, Nov 11th, 1844. Nov. 14.

50 Agents Wanted.

THE above number of YOUNG MEN, of good address, virtuous habits, industrious and economical, with a small capital of from $100 to $500, to act as travelling agents for the sale of the following celebrated MAPS, published by S. AUGUSTUS MITCHELL, author of Mitchell's American Standard School Geography, can have immediate, constant, and very profitable employment, by applying to the subscriber. MAP OF THE WORLD, ON MERCATOR'S PROJECTOR. Size 6 feet 6 inches, by 4 feet 6 inches.

MITCHELL'S REFERENCE AND DISTANCE MAP OF THE U. STATES. Size 6 feet by 4 feet 8 inches.

MITCHELL'S NATIONAL MAP OF THE AMERICAN REPUBLIC. Size 4 feet 8 inch by 3 feet 4 inches.

The exclusive right of sale over given districts of country, will be assigned, which will protect the rights of each Agent. Information of the mode of conducting the business, the probable amount of profit per month, and all necessary facts, will be immediately communicated on application, personally or by letter, (postage paid,) to

ALEXANDER HARRISON, General Agent,

Oct. 10. 6m. is. 8½ South 7th street, Philadelphia.

HOT AIR FURNACES.

ALL persons wishing to warm their houses, stores, churches and other large buildings with pure heated air, are particularly requested to call at CHILSON'S, and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up, and being put up this fall, in the city and all parts of the country, and many of them into the best public and private buildings we have. The conveniences of the level grate, and the durability of the castings &c., are worth examining. Some large sizes, just finished, for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one-third part of the time, and one-half the fuel, to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner, at short notice, and warranted to give entire satisfaction, or no pay expected. A silver medal was awarded to these furnaces at the late Mechanic's Fair and Exhibition in this city. For sale, wholesale and retail, at the STOVE AND HOT AIR FURNACE establishment, 51 and 53 Blackstone Street.

Oct. 24. 2mis. GARDNER CHILSON.

EXTENSIVE DRY GOODS ESTABLISHMENT AND CARPET WAREHOUSE. HENRY PETTES & CO., 224 Washington Street, Boston.

SELECTION OF SILKS AND SHAWLS FROM THE GRAND NATIONAL EXHIBITION OF THE *Manufactures of France* AT PARIS.

NEW AND SPLENDID STYLES OF CARPETING, At very low Prices.

Superfine all wool Carpets at 75 cts. 200 P's Elegant BRUSSELS CARPETS, of the Latest London Patterns, selected expressly for our own sales.

Painted Carpets of all sizes.

H. PETTES & CO., having made very extensive arrangements for the FALL TRADE, are now prepared to offer their large and valuable stock of goods on very favorable terms, viz.—

RICH SILKS, Of the latest styles and most rare and beautiful description,—in every VARIETY OF COLOR AND QUALITY—a large portion of them full yard wide. Especially designed for Fashionable Walking Dresses, Evening Dresses, Rich Cloaks and Pelisses, Cardinals, and Misses' DRESSES.

45 Packages of rich goods for DRESSES AND CLOAKS, of every fashionable style.

IN SPLENDID SHAWLS, H. P. & CO. are able to offer the most complete and perfect selection ever exhibited in this country,—consisting in part of SUPERB LONG SHAWLS, At Prices from $25 to $150 and $500. Colors, scarlet, white, blue, drab, green and black.

CASHMERE SHAWLS, At Prices from $10 to $40, in ENTIRE NEW STYLES OF BORDERS AND COLORS. And also a complete assortment of USEFUL AND COMFORTABLE SHAWLS, At Prices from $1 to $25.—And 100 of the NEW STYLE of PARIS MEDALION SHAWLS.

Since the extensive enlargement of our establishment the past winter, it has been, by universal acknowledgment, the leading DRY GOODS AND CARPET WAREHOUSE in the city. And our arrangements for the Autumn Trade are such as will fully sustain this reputation. Our goods are sold at ONE FIXED PRICE, And we pledge ourselves to sell a better and handsomer Silk, Shawl or Carpet, for the same money, than any other house.

HENRY PETTES & CO., 224 Washington Street, BOSTON.

Sept. 26. 3tis.

Coal! Coal!

R. MOSMAN, respectfully informs his friends and the public, that he still continues the coal business at his old stand in Cross St. near Ann St. He has also taken the wharf formerly occupied by Messrs. Cutler and Boyd on Causeway St., near Warren Bridge. (Orders received at either place.) He is prepared to sell and deliver all kinds of hard and soft coal at as good advantage as any coal dealer in the city. Those who wish can have their coal weighed at the city scales by paying the expense.

July 18. 4 mi.

Ladies' Fur Store.

NO 165. WASHINGTON STREET.

N. P. KEMP, has on hand one of the most extensive assortments of Ladies' Furs to be found in Boston, consisting in part of ISABELLA BEAR, STONE MARTIN, FITCH, BADGER, CHINCHELLA, FOX, NATURAL AND COLORED LYNX, SIBERIAN SQUIRREL, WOOLVERINE, AMERICAN SABLE, GENET, and CONEY MUFFS, of all sizes, colors, qualities and prices for Ladies and Children, manufactured expressly for the retail trade. Also Boas, Trimmings and Skins. Muffs and Boas made to order or repaired.

Oct. 3. 3m is. N. P. KEMP.

MISS L. PARKER'S Academy for Young Ladies, No. 11 PINCKNEY St., BOSTON.

THIS Institution is located in the vicinity of the State House, and its design is to impart a thorough, practical and finished education.

Advantages will be afforded for acquiring an extensive and thorough acquaintance with the English Branches, the Latin, Greek, French, Spanish, Italian and German Languages, also Music, both Vocal and Instrumental, Drawing and Painting and various styles of Embroidery, including French raised work, &c.

The Principal is well aware that many young ladies devote much time to the studying of Modern Languages without acquiring the most essential part, the knowledge and habit of speaking them. Therefore this Institution has been established with peculiar reference to the accomplishment of that important and useful attainment, the speaking of modern tongues with fluency. With that object in view she has resided in the most distinguished French and Spanish Institutions in New Orleans and Havana; and is assisted by experienced European Teachers, who reside in her family, and speak all the languages mentioned.

Having had much experience in teaching in many of the principal cities of both Northern and Southern sections of the United States, and lastly in the Colleges and families of the nobility at Havana, she trusts that she shall fully justify the expectations of those who may extend to her their patronage.

Particular attention will be paid to the morals and manners of the pupils placed under her care, and it will be her aim to cultivate the social affections into exercise, and to train the pupil to correct habits of thought and action, and to make the acquisition of knowledge a pleasant occupation.

Calisthenics, and other exercises, which tend to promote the health, and render the carriage easy and graceful, will be taught, if required.

Lessons will be given in any of the above-mentioned branches at hours not interfering with the regular studies; and Boarders will be admitted into the family of the Principal on reasonable terms.

Terms for tuition, from $12 to $30 per Quarter.

REFERENCES.

Hon. Abbott Lawrence, Rev. Asa Eaton, D. D., Henry Farnham, Esq., Rev. E. N. Kirk, W. B. Tappan, Esq., Rev. G. W. Blagden, J. A. Palmer, Esq., Rev. S. K. Lothrop, Winslow Lewis, M. D., Rev. Baron Stow,—Boston.

Rev. Theodore Edson, Rev. Amos Blanchard, Samuel Lawrence, Esq., John C. Dalton, M. D.,—Lowell.

I. E. Hargous, Mexican Consul, John Marsh, Cor. Sec. of Am. Temp. Union, Willard Parker, M. D.,—New York.

Rev. J. McKnight, Joseph H. Dulles, Esq., S. S. Fitch, M. D.,—Philadelphia.

Rev. J. R. Hutchinson, Prof. of Ancient Languages at Oakland College, Miss.

Alfred Hennen, Esq. Seaman Field, Esq. J. A. Maybin, Esq.,—New Orleans.

El Senor Don Carlos Pedroso, Gen. Robert B. Campbell, U. S. Consul, Havana. Oct. 17.

COOKING STOVES, ON A NEW PLAN.

THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating iron, &c. &c. are all done in the most thorough manner, and no other cooking apparatus now in use [illegible] The Oven to this Stove is of great value, being sufficiently large to admit of six large pies, or fifty large loaves of bread, or even the largest pudding or beans at the same time [illegible] can be used morning and evening for boiling and baking, and requires but one fire [illegible] edged by all who have examined this Stove, that it possesses advantages over any [illegible] —from the smallest family to the largest boarding house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has received three silver medals within one year,—the last at the American Institute, N. Y., last year—the first at the great State Fair at Poughkeepsie, N. Y. Sept. 1844—the third at the Mechanic's Exhibition and Fair, held in this city, Sept. 1844. [illegible] Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels [illegible] Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone Street.

Oct. 24 2m is. GARDNER CHILSON.

Poetry.

For the Christian Reflector.

My Native Land.

My native land! O how I love
Thy scenes with hallowed memories fraught;
Thy freedom from a foreign yoke,
By deeds of valor bravely wrought.

O how I love from aged lips
To list those tales of early days,
When on our own New England shore,
First rang the pealing hymn of praise.

And of that fearless zeal for truth,
That led the lonely exile band,
Far from oppression's iron scourge,
To seek a home on this wild strand.

And when the feeble one waxed strong,
And tyranny had forged her chain,
How brave ones joined in heart and hand
To meet the foe beyond the main.

For freedom's sacred cause they fought;
'Twas freedom nerved that patriot band;
They struggled long with foreign power,
Till thou wast free, my native land!

O, when I read on history's page
Those spirit-stirring deed of yore,
My grateful thanks arise that thou,
My native land, art freedom's shore.

And yet a cloud of fearful gloom
O'erspreads my fondest hopes of thee,
For, O Columbia, blush with shame,
All on thy shores are not yet free.

Not free! And is there one whose brow
Thy mildest breezes gently lave,
Whose form enshrines a deathless soul,
Yet bears the fetters of a slave?

'Tis even so, and more than this;
Would 'twere the form alone not free;
O, would the spirit were unscathed
By slavery's flames of tyranny!

Great God! Forbear the heavy stroke
I fear from thine uplifted hand;
O make the oppressor's victim free,
But spare my own loved native land. L. S. H.

Oct. 24.

For the Christian Reflector.

Hymn.—The Triumph of Christ.

Dear Saviour, thy majestic power
Unfolds its grandeur every hour;
To calm the rage within the heart,
And life, immortal life, impart.

Thy glorious banner is unfurled
In mercy o'er a fallen world:
Beneath its folds all sinners find
A balm to heal their wounded mind.

Conqueror of hearts! speed, speed thy way,
And usher in that glorious day,
When not a bitter thought will rise
Against the Sovereign of the skies.

Thy heralds, robed in bright attire,
Burnish their souls with heavenly fire:
Nerve every power, that they may bring
Fresh trophies unto Zion's King.

Plume, plume their souls with every grace,
That they may run the glorious race,
And win those garlands that entwine
The Victor's brow where seraphs shine.

Soon may we rise on pinions strong,
With golden lyres to swell the song;
And bow around his dazzling throne,
Where Jesus makes his glory known. P. S.

The Land of Light.

'The Lamb is the light thereof.'—Rev. 21 : 23.

That clime is not like this dull clime of ours;
All, all is brightness there;
A sweeter influence breathes around its flowers,
And a far milder air,
No calm below is like that calm above,
No region here is like that realm of love;
Earth's softest spring ne'er shed so soft a light—
Earth's brightest summer never shone so bright.

That sky is not like this sad sky of ours,
Tinged with earth's change and care;
No shadow dims it, and no rain-cloud lowers—
No broken sunshine there!
One everlasting stretch of azure pours
Its stainless splendor o'er those sinless shores;
For there Jehovah shines with heavenly ray—
There Jesus reigns, dispensing endless day.

These dwellers there are not like those of earth—
No mortal stain they bear;
And yet they seem of kindred blood and birth—
Whence and how came they there?
Earth was their native soil—from sin and shame,
Through tribulation they to glory came;
Bond-slaves delivered from sin's crushing load,
Brands plucked from burning by the hand of God.

These robes of theirs are not like those below;
No angel's half so bright!
Whence came that beauty, whence that living glow?
Whence came that radiant white?
Washed in the blood of the atoning Lamb,
Fair as the light these robes of theirs became;
And now, all tears wiped off from every eye,
They wander where the freshest pastures lie,
Through all the nightless day of that unfading sky!

The Family Circle.

For the Christian Reflector.

My Mother sleeps.

Dear Bro. Graves,—Will you indulge a few thoughts on a subject very dear to my heart? My mother! Who has ever described all which centres in, and clusters around that endearing name? Has the painter, the poet or the orator? Never. How feeble then must be my efforts, and yet my thoughts and my pen will not rest; for my mother, my kind, faithful, affectionate mother, sleeps in the dark and silent grave. The mournful news has just reached me—increased affection and waked up all the powers of memory. I go back near half a century, and linger on the scenes of childhood and youth—days and weeks, months and years pass in review, when that dear mother fed and clothed, counseled and supported me by day, and watched over my slumbers by night. Even the sound of her affectionate voice, calling my name, as I wandered and sported along the gentle stream, amongst the rocks and trees, near our humble but 'sweet home,' is perfectly familiar to me. How often she cautioned me of danger, bound up every little wound, held my aching head, sympathized in my childish sorrows, soothed my throbbing heart, and wiped off my flowing tears. Her ear was ever open, her hand ever extended—virtue lived in her heart, truth dwelt upon her lips, and both shone in her life four-score and five years. O how deeply do I regret my childish faults, which gave her pain. But how soon she forgave me. How soon she again smiled, and with a mother's tender heart, loved me still.

Nor do I forget her sufferings. From my earliest recollection, many sorrows compassed her path. Her mental sufferings were great. For many years she sighed over her spiritual and immortal interests. In those days there were few to teach the ways of God more perfectly, and administer Gilead's healing balm to the wounded spirit. Some 34 years since, when my own soul was deeply burdened with sin—when I daily prayed and wept under fearful apprehensions of coming wrath, I heard my mother sigh and mourn. A dark and gloomy night had passed, but the morning had brought no day-spring to her soul. The other members of the family were absent, and she sat with me, pensive and sad. She uttered a deep sigh, and said, 'Until now, I had some faint hope that my sins might be pardoned and my soul saved, but all is gone!' O, how that sigh and lamentation pierced my heart! I have never forgotten that scene. The big tear swelled in her eye. My own eyes were full, and my heart bled in anguish. I wanted to comfort her, but alas! what could I say? Darkness gathered thick around my soul, and I trembled in view of my own eternal destiny. We both needed some teacher from God—we needed the pardoning word and the redeeming blood of Jesus. Little did that dear mother then think that her own soul would ever be peaceful in a Saviour's love, and that her three sons would go forth to spead the banner and sound the news of salvation, as ministers of the gospel. How full of mystery and love are the dealings of God! 'Bless the Lord, O my soul, and all within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.' Years rolled on, the fearful cloud passed away, and the arrow which so deeply pierced my mother's heart was drawn, and the blood which cleanseth from all sin, was applied to her wounded spirit, and to my spirit, and most of the family have rejoiced in hope of the glory of God. Some years after the above scene, when conversing with my mother on the interests of her soul, instead of the sigh, the tear and the tone of despair, a smile played on her countenance, and she expressed the cheering hope that her sins were pardoned and her name written in the book of life. She loved her Bible and read it much.

Her physical sufferings were great and long continued. To the last she possessed a mother's tender heart. How grateful for what her children did, while for many years they ministered to her wants! When her eldest son, a few days before her departure, aided in lifting her, she said, most affectionately, 'My dear son, it is the last time you will ever assist in lifting your poor mother:' and when he was ready to leave, he said, 'Farewell, mother;' she replied, in the fullness of her heart, 'Farewell, a final farewell, my dear son!' 'We loved her,' says that brother, 'and she was worthy of our love.' But she has gone to rest. Her lips are silent, her pains are ended. I mourn her loss; her parental hand is not here, to wipe off the tears which roll while writing these lines:—no; that hand lies folded in the dark grave—her anxious, throbbing, affectionate heart has ceased to beat on earth. Peace be to her slumbering remains; while her liberated soul rises, expands in love, and soars high, in that pure and happy world, where no sorrow can ever come. Yes, cheering thought, my mother has joined the company 'who came out of great tribulation, washed their garments and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth upon the throne shall dwell among them. They shall hunger no more; neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living water; and God shall wipe away all tears from their eyes.' O what a hand to wipe off tears! My mother will there shed no more. What a friend to feed! My mother will need her sons and daughters to feed her no more forever. O my soul be still and submissive. Yes, 'the Lord gave and the Lord hath taken away—blessed be the name of the Lord.' Under my Father's discipline, I will wait and labor, until he calls me home—'sweet home'—eternal home! I have a wife there—a daughter there—my mother is there—my father is there—my Redeemer is there! Beta.

New London, Ct., Nov. 2, 1844.

William Tindall, the Translator of the Bible.

Do our young readers know that William Tindall, who translated the Bible into the English language, was put to death for the good work? He died a martyr at Villeford, in Flanders, 'for translating into English the New Testament, and part of the Old.' This was considered a *crime* by Roman Catholics, and for this they killed him. The recollection that the *English* Bible was sealed with a martyr's blood, should make it precious to you—as a rich and blessed gift from heaven. Think of what it cost—and prize it accordingly as your daily guide and counsellor. I am about to tell you how Mr. Tindall got money to publish the Bible.

In the year 1527, he began the translation of the New Testament and the Pentateuch into the English language. When the work was nearly completed, (such mystery attends many parts of the economy of Providence,) on his passage to Hamburg, he lost all his papers in a shipwreck. Unbroken in his spirits by the disaster, he again addressed himself to the work, and actually published a considerable part of the divine oracles, soon after, in England. The Bishop of London, who, with many of his brethren, was provoked at the measure, consulted with one Packington, a merchant of the city, on the best means of suppressing the translation. Packington, who was probably a secret friend to Mr. Tindall, advised that the whole impression should be bought up. The bishop furnished a *large sum* for the purpose. The merchant waited on Mr. Tindall, and received the whole of the work excepting a few copies that had previously been sold. With the money furnished by the bishop, Mr. Tindall not only supported himself through a long and tedious exile, but, as was his object, employed the sum in part, in meeting the expenses incident on a translation of the whole Bible.

While Mr. Tindall was employed in translating, (I think in Germany,) a number of persons accused of heresy, by Sir Thomas More, then Lord Chancellor, were about to be led forth to execution. To one of them, whose name was George Constantine, Sir Thomas offered a pardon, on condition he would disclose to him who they were in London, who were supporting Tindall beyond the seas. As soon as the man had procured every possible assurance that his life should be spared in case of his making the discovery, he declared that *Mr. Tindall's support had been drawn from the Bishop of London*, who had purchased his Testaments at an advanced price. The confusion of Sir Thomas may be easily conceived. He, however, gave the confessor his life.

Moralist and Miscellanist.

Popery and Missions.

The following exceedingly interesting and instructive speech, or extract of a speech, was delivered at the late jubilee of the London Missionary Society, by Sir Cullen Eardley Smith, who was chairman of the meeting.

I shall therefore proceed, if you will permit me, by mentioning a few facts which have come to my knowledge. I shall strive to avoid all exaggeration, and at first starting I say, from the bottom of my heart, to the catholic nobility and gentry of this country and Ireland, that, if unintentionally I make any mistake, I stand ready to be corrected, and will correct myself publicly. Not only will I avoid exaggeration, but I will confine myself to facts which have come to me on good evidence. I have said that popery is as corrupt as ever. In proof I will mention two facts. In the year 1842 the pope received a sum of between 10,000*l.* and 20,000*l.* from the king of Naples to make a Neapolitan woman a saint. In the year 1839 or 1840, or thereabouts, the pope received a sum of between 5,000*l.* and 10,000*l.* from an Indian Begum, the mother of Colonel Dyce Sombre, to say one single mass for the salvation of her soul. I have stated that popery is still as false and as superstitious as ever. Within the last year the priests of Rome have established a new anniversary in commemoration of the miraculous appearance of the Virgin Mary to a Jew named Ratisbon. They have erected a new altar to the Virgin Mary in the church of Santa Maria delle Fratte, on which is a picture of the Virgin, with light streaming out of the palms of her hands, as they state that she appeared to Ratisbon in 1841. At the town of Gergenti in Sicily, the priests show a letter from the devil to a priest; that was shown last year. In the town of Messina, in Sicily, they exhibit a letter from the Virgin Mary, written in Paradise, accepting the patronage of that city. At Naples, three times a year, they exhibit to the public a mixture of spermaceti oil and coloring matter, which they call the blood of St. Januarius. They hold it up to public gaze, with a candle behind it, under the pretence of showing it better. The effect is produced by means of the candle, and moving the bottle; and yet they pretend that that is a miracle. I myself challenged the commissioner of the king of Naples, who is required to be present on the part of the king on this occasion, to put this asserted miracle to the test. I offered to try it by keeping the light at a distance, and by not suffering the bottle with the alleged blood to be moved. He accepted my invitation. He is a prince of the kindom of Naples. It is not for me to mention his name; perhaps he will acknowledge it, if he sees this statement in print. I waited afterwards to fix the time for seeing this experiment, and he then told me he had consulted with the priests, and, though the experiment might content me, it could not content the people, and therefore it could not be made. They are now exhibiting at Treves, in France, a coat which they say our blessed Savior wore previously to his crucifixion, and thousands upon thousands of ignorant and deluded devotees are travelling down the Rhine in order to make a pilgrimage to visit this relic. In the shops on the Rhine, handkerchiefs are sold—one of which I have—containing a representation of this coat. This is what they call their jubilee—God give us a better and a more useful one! I have said, that the church of Rome is still as persecuting as ever. Last year only, an eminent medical man in Rome was committed to the inquisition for several weeks for cautioning his patients against fasting. Within the last few weeks, several students of the Propaganda College at Rome have been committed to prison for having protestant books in their possession. On the first day of the Carnival (which is the Jews' Sabbath, being Saturday,) the representatives of the Jews are obliged, contrary to their own principles, to pay a sum of money to the representatives of the pope in a public audience; and, four times a year, the Jews are obliged to furnish 300 persons, by compulsion, to hear a sermon preached in a Roman Catholic church; and there is a fine of 10d. per head for every person missing from the 300, which fine is levied upon the entire community of Jews in Rome. But, not content with persecuting their own subjects, and those foreigners who make themselves remarkable by promoting unusual religious meetings in Rome, they have persecuted—for I think you will deem it such—the regular English congregation in that place. Towards the close of last spring, the English church had purchased a site of ground within the Porta del Popolo for a place of worship, in lieu of their present one; and just as the English were leaving Rome, the pope sent word that he intended to purchase it himself—by which he prevented the English, on whom the prosperity of the city depends, from being able to worship God, according to the dictates of their own conscience, within its walls. I think it is well that those of our own countrymen who are likely to visit Rome this winter should know what is the conduct of the pope towards every Englishman there. I was told by the Rev. Dr. Ferguson, a catholic priest, who has lately accompanied Dr. Baggs, now bishop of Bath, to England (and he is now in this country, and can contradict me if I am not correct)—I was distinctly told by him, that, to prevent the worship of God in any shape apart from the Roman church, is a direct consequence of the principles of the Roman Catholic church; and that, in any country, where the providence of God should give the Roman catholics a political and a civil status, it would be their duty to do the same. Let the protestants of England and Ireland look to that. I now come to the most important subdivision of the subject. I hold in my hand the encyclical letter of the pope, dated on the 8th of May in the present year, and which I purchased at the pope's printing office in Rome. It is a Latin letter, with an Italian translation. I have taken great pains to translate it correctly, for the use of myself and others. It would not be right, (our object being something more than to enter into such a question as this,) to go at any length into this important subject; but I am prepared to do it at another time. I hope that we, the representatives of protestantism, are not met here to-day to let this subject drop. This letter must be answered; and I could name a crowned head in Europe who wishes it to be answered; and who desires that this letter of the asserted, pretended representative of St. Peter, should be answered by a running commentary out of the letters of the real St. Peter—and that its statements should be shown to be in the very teeth of the Bible of truth.

Mr. Smith comments upon the pope's letter at some length, and after alluding to what he says of the "Christian Union," a society formed at New York a year since, for the introduction of the Bible into Italy, he proceeds:

Now I think we have reason to thank the pope for having made us acquainted with the existence of this society, and with his own feelings on its formation. "As soon as this news reached us, we could not but be deeply pained at the consideration of the danger with which we learned that the sectaries menaced the security of our holy religion, not merely in places remote from this city, but even at the very centre of catholic unity. For though there is not the slightest cause for fear that the See of Peter should ever fail upon which the Lord Christ has founded the impregnable foundation of his Church, we must not for that reason cease from maintaining its authority." Now, if this is the pope's admission, of his own feelings upon the formation of a single society for the introduction of the Scriptures into the single city of Rome, what would be his apprehension if he were to see the whole of truly protestant Europe united in one association for upholding and spreading the principles of the Reformation—for telling every man that it is his duty and his right to read the Bible, and uniting in one joint testimony against the corruptions and abominations of the church of Rome? There are encouragements to you to do this, to which I will briefly advert. In this same letter the pope addresses the princes of Italy, and tells them how much they must be aware that it is their interest to co-operate with the bishops in excluding the Bible. Religious liberty, he says, has ever tended to the destruction of the throne. We are living witnesses to the contrary. Never was the throne of these realms more secure than at present, and never was religious liberty enjoyed and prized to a greater extent than at this moment. But there is in Italy a party, called "Young Italy," and that party is aiming at a violent revolution. Now I am happy to be able to tell you, upon the authority of information communicated to me at Frankfort, a few weeks ago, that in consequence of this letter of the pope, "Young Italy" has felt the strongest desire to possess the Bible, learning, as they do, from the pope, that the possession of the Scriptures will conduce to political freedom. And I tell them, from this place, that if that blessed book enter into their country and into their hearts, it will do them more good than all the bloody revolutions ever concocted in the world. Another encouragement from Italy! In the beginning of March, we were astonished at Rome, by a circular from the pope, stating, that a most imminent crisis was impending over the church, calling for the prayers of the faithful, and inviting them to flow to the altars of the Virgin Mary, on the three days preceding Lady-day, to offer to her their joint prayers, that she would use her intercession for the safety of the church. That prayer meeting was held on the 22nd, 23d, and 24th of March. It was just the time when the events of Tahiti were taking place; and I have put to myself the question, whether the guilt of the proceedings at Tahiti was not a divine punishment, for the blasphemy then being committed at Rome. I cannot tell you what the motives were for that movement at Rome. It is generally thought that they had reference to the Roman States and to Hungary. In Hungary the Austrian government has just for the first time conceded full religious liberty, both as to the education of children of mixed marriages, and as to the right of adult individuals to change their profession of religion. For the first time, Austria, the great supporter of popery, has fully conceded this principle as regards Hungary; and with regard to the Roman States, it is understood that it is the intention of the great powers of Europe, on the next vacancy of the popedom, to enforce this principle—that no person in clerical orders shall be allowed to participate in the civil administration, at least in the high offices, of the Roman States. One encouragement on this side of the Alps. At Lutzen, where a monument has been erected to Gustave Adolphe, the pious king of Sweden and hero of protestantism, a humble minister was gazing on the spot, on the bicentenary of the event, and the thought struck him what a blessed thing it would be if the protestants of Germany could be induced to form societies to support protestant congregations in catholic countries. That is ten years ago, and within the last three the thought has spread like wildfire. Germany is on fire with these Gustave Adolphe societies, and most of the crowned heads of protestant countries have given the project their sanction, and, which is better still towards increasing their zeal, the king of Bavaria, has, within a few weeks, forbidden protestant ministers from receiving any assistance from this society. Now, in the view of all these facts, I am not speaking my own sentiments alone when I say to those I see around me, if you can but unite to hold up the great standard of protestant faith, saying what christianity is, and at the same time saying that popery is not christianity, exhibiting, as it were, the great outline of christianity—if, with the consent of their respective ministers, the individual congregations of this country could be brought to enter into a solemn league and covenant for the support of these great principles—binding themselves never to tolerate in their own pulpits, and denouncing, as not christianity in the Catholic church, that "other Gospel which is not a Gospel"—if such a thing could be done, I believe you would rally a moral power which might tell greatly on the destinies of the world.

Innocent Earthly Pleasures.

Few rightly estimate the worth
Of joys that spring and fade on earth;
They are not weeds we should despise,
They are not fruits of Paradise;
But wild flowers in the pilgrim's way,
That cheer, yet not protract his stay;
Which he dare not too fondly clasp,
Lest they should perish in his grasp;
And yet may view, and wisely love,
As proofs and types of joys above.

Advertisements.

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'This exceedingly beautiful edition is fairly entitled to take precedence of all others.'—*Eclectic Review.*

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'A splendid edition, with Life by Condor, which places his character in a new, and, as we apprehend, the true light.'—*Tait's Magazine.*

Received and for sale by SAXTON, PEIRCE & CO., 133½ Washington St. Nov. 7.

The Opal for 1845.

A PURE GIFT for the Holydays, edited by Mrs. Sarah Jane Hale. List of embellishments—Shepherds, (Frontispiece); Harvest Gleaner, (vignette); 1. Young Mother; 2. The Dark Valley; 3. Spoiling the Egyptians; 4. Overthrow of Pharaoh; 5. Little Lucy; 6. Moses on the Mount. The Gift for 1845—Literary Souvenir, do—Keepsake—The Rose—the Hawthorn—The Juvenile Gem. For sale by SAXTON, PEIRCE & CO. 133½ Washington St. Nov 7.

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THE ACTIVE CHRISTIAN. From the writings of John Harris, D. D.

THE FAMILY CIRCLE; its affections and pleasures. Edited by H. A. Graves.

THE FAMILY ALTAR; or the duty, benefits, and mode of conducting family worship.

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CRUDEN'S CONCORDANCE CONDENSED: a new and complete Concordance of the Holy Scriptures. By Alexander Cruden. Revised and re-edited by Rev. David King.

The Concordance of Cruden stands unrivalled in the estimation of Theologians of all denominations, and leaves nothing to be desired in this department of Biblical knowledge. The original work has been encumbered with a Dictionary; now rendered obsolete by modern Bible Dictionaries, embracing all recent discoveries and facts not known in the days of Cruden; the omission of these parts and the arranging of all references under the most obvious heads, with a slight abridgement of the quotations of Scripture texts, so condense the whole as to bring it within the compass of a moderate sized octavo volume, and at a reduction of one third in price, which cannot fail to render this edition the most desirable of any now offered to the public.

THE LIFE OF GODFREY WILLIAM VON LEIBNITZ. By John M. Mackie. On the basis of the German work of Dr. G. E. Guhrauer. Nov. 7.

Montgomery's Sacred Gift.

A SERIES of Meditations upon Scripture Subjects, illustrative of Twenty Engravings after the Great Masters. By the Author of 'the Messiah.' Imperial Octavo, elegantly bound, 'These meditations are submitted with Christian respect to those who love the thoughtful sacredness of subjects like those which the master-spirits of painting have immortalized. The facts of religion, the forms of art, and the feelings of poetry, are related to each other by a beautiful and holy concord; and the writer of this will be grateful if, in the remotest degree, he may have succeeded in illustrating their alliance.'—Author's Preface. SAXTON, PEIRCE & CO. Nov. 7.

Malcom's Travels.

☞ PRICE REDUCED. ☜

$1,50.

Two Volumes in one.

TRAVELS IN SOUTH-EASTERN ASIA; embracing Hindustan, Malaya, Siam, and China; with notices of numerous Missionary Stations, and a full Account of the Burman Empire; with Dissertations, Tables, &c. By Howard Malcom. 12 mo. two volumes in one; with a superb original Map of South eastern Asia, five Steel Plate Engravings, and about seventy Wood Cuts.

The work has received the highest recommendation from the press; and the best proof of the estimation in which it is regarded, is in the unexampled sale of the work. Near FOUR THOUSAND copies were sold within one year from its first appearance. In its mechanical execution it surpasses any similar work ever attempted in this country.

In order to place the work within the means of every one, the publishers have been induced to publish it in one large elegant 12 mo. volume, and sell it at the *very low price* of ONE DOLLAR AND FIFTY CENTS per copy!

CHARACTERISTICS OF THE WORK.

It is not a mere diary of events which befell the traveller, but contains thousands of facts, dates, numbers, prices, &c. &c. which are either original, or gleaned from sources not accessible in this country.

Incidents, anecdotes, and scenes, have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various missions as to make the work equally acceptable to every persuasion.

Such sketches are given of the history of the countries, towns, and missions which are described, as serve to throw light upon their condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, engineers, and surveyors, to which the author was politely granted access.

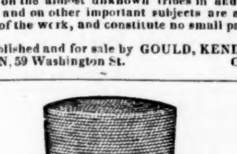
The pictures are wholly new, and form an important addition to our oriental illustrations. No pains or expense has been spared in these or the mechanical execution. Five of these are on steel, showing landscapes of Maulmain, Tavoy, Mergui, and Sagaing, and a curious page, exhibiting specimens of 16 different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the Board of Missions, enjoyed the highest advantages for gathering ample and correct details for the work.

Chapters on the mode of conducting modern missions, or on the measure of success which has attended the enterprise; on the almost unknown tribes in and around Burmah; and on other important subjects are added at the close of the work, and constitute no small part of its value.

Just published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington St. Oct. 24.



Fall Style Hats,

OF every variety of style and quality, from $2,00 to $5,00.

Also—A full supply of Caps, Stocks, Gloves, and Umbrellas.

The readers of this valuable paper are respectfully invited to examine my extensive stock before they purchase, at the wholesale rooms, second and third stories, old stand, 173 Washington St. W. M. SHUTE.

Sept. 19. 6t.

Sabbath School Teachers,

ARE invited to call at No. 5 Cornhill, and examine specimens of nearly 600 books published by the American Sunday School Union, from half a cent each to two dollars. These books are well known to be evangelical and direct in their inculcation of biblical truth, and wholly free from sectarian views. They are hence adapted to very general circulation. They are handsomely printed on good paper, with a great variety of steel and wood engravings, and are thoroughly and substantially bound, and put at very low prices.

The Youth's Penny Gazette, is published every two weeks at 12½ cents a year (when 24 copies are taken) is illustrated by cuts, and furnished with excellent matter. 50,000 copies are circulated every fortnight. The Sunday School Journal is published twice a month at 25 cents a year; nearly 10,000 are circulated. And it is acknowledged on all hands to be exceeded by no publication in the land for soundness of views and excellent practical instruction.

Please address WM. B. TAPPAN, Agent, No. 5 Cornhill, Boston. 3tis. Oct. 10.

Think.

IF there be any virtue, and if there be any praise, think on these things.—Phil. 4. 8.

Act.

Reader! my last hath taught you how to think,
And from the voice of conscience ne'er to shrink;
My present deals with you in things of fact,
And shows you well and wisely how to act.

Pray.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven with prayer.

SAXTON, PEIRCE & CO. 133½ Washington St. Boston. Oct. 24.

SETH GOLDSMITH, BOOK-BINDER,

NO. 81 CORNHILL....BOSTON.

All descriptions of Binding neatly executed. Gentlemen's Libraries fitted up and repaired. Music and Periodicals bound to pattern. Ladies' Scrap Books and Portfolios of all descriptions made to order.

☞ Binding done for libraries, Book Institutions, Societies, &c., on advantageous terms. 1y Jan. 11.

CROCKERY, GLASS, CHINA, AND BRITANNIA WARES.

E. B. MASON,

(*Late E. B. McLaughlin,*)

AT CHINA HALL, No 24 Hanover Street, near Court St. Boston, has lately opened a large stock of new goods in the above line. His store is 82 by 33 feet, which enables him to exhibit a most extensive assortment. Prices low for ready cash, at wholesale or retail. tf. Sept. 26

Temperance Store.

THE subscriber tenders his grateful acknowledgements to his old customers, and offers them a new assortment of GROCERIES—as the best kinds of Tea, Sugar, Coffee, Rice, Flour, Molasses, Stewart's Syrup, a choice article from New York; Pure Juice of the Grape just received, for Communion service, from Smyrna, &c. &c.

Wholesale and retail at No. 14 Bromfield St. Boston. ABEL SPAULDING.

☞ A. S. has made such arrangements for procuring some of his choicest articles from abroad, that he feels confident of pleasing his customers, both as it respects quality and price. 3m. Aug. 8

LUTHER HOSMER, TEMPERANCE CELLAR

No. 51 North Market Street, BOSTON.

This is a neat and convenient place, where a variety of Refreshments can be obtained. Meals at all hours of the day. Cuts at 6, 12 and 16 cents. Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c.

Persons visiting the City will find this a pleasant resort. tf. July 4.

New Carpetings,

SPLENDID ASSORTMENTS.

JUST opened, at Carpet Warehouse, No. 98 Court St. one door west of the Court House, a very extensive assortment of Goods, of the following descriptions, viz: Super three-ply Carpeting; Super ingrain do; Fine and common do. do. Saxony and Brussels Hearth Rugs; Chenille Hearth Rugs; Royal Tufted do. do. Patent and Tufted do. do.; Flat and Round Stair Rods; 5-8 and 3-4 damask stair Carpeting; 2-4, 5-8, 3-4 twilled do do; 2-4, 5-8, 3-4, striped do. do. Chenille Door Matts; Tufted do. do.; Manilla do. do; Coir do. do; Sheep skin do.

PAINTED FLOOR CLOTHS,

to cut for Rooms, Entries, China Closets, Ships' Cabins, etc.

All of the above Goods have been carefully selected by the subscriber, from the most extensive and celebrated factories in this country.

Also just received by the latest arrivals from England, via. New York, ten bales of very rich Brussels Floor and Stair Carpets; three bales Printed Bockings, of the newest patterns; one bale Linen Stair Coverings; one bale Worsted Adelaide Door Matts; one case Carpet Bindings.

The above comprises one of the most extensive and perfect assortments of Goods in the Carpet line, to be found in any store in this city, and every article will be sold at the very lowest market price, at wholesale or retail.

The subscriber invites all persons in want of any of the above articles, to call and examine for themselves. Goods sent to any part of the city free of charge.

Sept. 19. 6tis. GEO. ALEX. BREWER.

Christian Review.

THE Christian Review, 8 vols. Complete sets in numbers can be furnished at *eight dollars*; half bound, *twelve dollars*; single vols. *one dollar and fifty cents.*

There is still a large amount due from subscribers, which is much needed, and ought to be paid in order to refund the sum expended for publishing the work.

☞ *A List of the names of those indebted for the Review previous to Vol. 9 will soon be published by*

GOULD, KENDALL & LINCOLN, 59 Washington St. Oct. 24.

History of the Popes,

BY ARCHIBALD BOWERS, in a form so cheap as to place it within the reach of every family. The original work was published by subscription in seven quarto volumes, costing together about one hundred and seventy-five dollars. The present will contain the whole of the original, to which will be added a continuation of the history of the present time,

BY REV. SAMUEL HANSON COX, D. D.

In consequence of the great expense of the original work, it was only found in the libraries of the princes and nobles of Europe, and the publishers believe that the copy now in the possession is the only one in the country.

The American Editor is well known in this country. His learning and judgment are high recommendation of the History before us.

SAXTON, PEIRCE & CO. No. 133½ Washington St. Oct. 26.

German Philologists.

CLASSICAL STUDIES: Essays on Ancient Literature and Art. With the Biography and Correspondence of eminent Philologists. By Barnas Sears, President Newton Theol. Institution, B. B. Edwards, Prof. Andover Theol. Seminary, and C. C. Felton, Prof. Harvard University.

From the Christian Review.

"This elegant book is worthy of a more extended notice than our limits at present will permit us to give it. Great labor and care have been bestowed upon its typographical execution, which does honor to the American press. The volume is unique in its character,—standing alone among the innumerable books of this book-making age. The authors well deserve the thanks of the cultivated and disciplined portion of the community, for the service which, by this publication, they have done to the cause of letters. Amid the tide of influences which are calculated to deteriorate our literature, and degrade the standard of taste and learning, we feel under great obligations to those who endeavor to restore the authority of acknowledged models, to set up barriers against the sweeping flood of worthless literature, which is spreading far and wide its evil results, and concerning which our chief consolation is, that it is likely to be as transitory as it is deleterious. The book is a plea for classical learning. While its fine introduction and some of the essays directly avow this design, the correspondence of literary men which it contains, aims indirectly at the same result. The book is of a high order, and worthy of the attentive perusal of every scholar. It is a noble monument to the taste, and judgment, and sound learning of the projectors, and will yield, we doubt not, a rich harvest of fame to themselves, and of benefit to our literature."

From the Providence Journal.

"The object of the accomplished gentlemen who have engaged in its preparation has been, to foster and extend among educated men, in this country, the already growing interest in classical studies. The design is a noble and generous one, and has been executed with a taste and good sense, that do honor both to the writers and the publishers. The book is one which deserves a place in the library of every educated man. To those now engaged in classical study it cannot fail to be highly useful, while to the more advanced scholar it will open new sources of interest and delight in the unforgotten pursuits of his earlier days."

From the Christian Mirror.

"The work has been prepared by three gentlemen connected with as many different institutions, who seem to have entered upon and executed their labor *con amore*. It is a beautiful example of the attractive force of elegant and useful literature, overcoming the repelling elements of what are presumed to be different creeds. And the product is worthy of the sacrifice, if there have been one. It is an elegant and valuable tribute to the value of classical learning. An introductory essay leaves a deep impression of the worth and use of classical studies."

GOULD, KENDALL & LINCOLN, Publishers,
Oct. 24. 59 Washington Street, Boston.

Sabbath School Books.

MORE THAN ONE THOUSAND VARIETIES!

THE Depository of the New England Sabbath School Union, 79 Cornhill, is supplied with more than a thousand varieties of Sabbath School Books, which are offered for sale as low as they can be obtained at any other place in the city. The Books sold at the Depository are examined and approved by a Committee, appointed by the Society for this purpose. All new books, suitable for Sabbath Scholars, received as soon as published.

All the works of Charlotte Elizabeth, that have been approved by the Committee of Publication, are kept constantly on hand, at 79 Cornhill.

NOTICE OF RECENT PUBLICATIONS.

Day-School Sketches: by L. L. H.

This is one of the latest productions from the press of the New England S. S. Union. It gives, as its title indicates, a variety of stories about a common school, and relates transactions which are of every-day occurrence in our common or week day schools. In each of these stories there is contained a wholesome lesson for the young, and we have no doubt that many a boy, and girl too, will discover their own behavior, or temper, or disposition, in one or the other of these tales.

With every degree of confidence we recommend it to our Sabbath Schools.

For sale at the Depository, 79 Cornhill. H. S. WASHBURN, Agent. Oct. 10.

FALL AND WINTER GOODS.

DANIELL & CO.,

No. 201 Washington Street.

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

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NEW DRESS SILKS of all kinds, qualities and prices to be found.

Embossed Centre Table and Piano Covers.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most improved manufacture.

LINEN DEPARTMENT.

We have our usual supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width, from one yard to three yards wide.

Linen Cambric Hdkfs, Hosiery and Gloves.

Mouseline de Laines, Cashmere Repts, Alpaccas, Galla Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

HOUSEKEEPING GOODS.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade we are enabled to sell our Goods at the lowest price. *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,

is still our motto.

DANIELL & CO.,
Oct. 10. 3m. 102 Washington street.

French, American and English WOOLLEN GOODS,

AT WHOLESALE AND RETAIL.

THE subscriber respectfully solicits the attention, of the trade, and of families, to his large stock of fresh goods. Consisting of Blue, Black, Olive, Brown, Green, Mulberry, and other shades of BROADCLOTHS.

English and American, DOESKINS, Plaid, Striped, and Plain, an excellent and durable article for Pantaloons.

BEAVER CLOTHS, for Overcoats, Drab, Blue, Black, and Brown.

VESTINGS, of various kinds, such as Plaid Velvet, Valencia, Woollen, Silk, Satin, Merino, &c.

TAILORS' TRIMMINGS, viz: Paddings, Canvass, Leticia, Rob Roy Plaids, Buttons Silk, Twist.

Worsted Bindings, Silk Bindings; &c. Also an excellent assortment of shades of Dress Cloths and Cassimeres for working, and for lining Carriages. All of which will be sold at reasonable and fair prices at

No. 33 WASHINGTON STREET,

a few doors south of Cornhill (late Market Street.)

Oct. 10. tf. LYMAN G. GASKELL.

Hardware and Housekeeping Goods Warehouse,

336 WASHINGTON ST.,

Chickering's Building, a little south of Lamb Tavern, BOSTON.

HENRY E. LINCOLN, Importer of Hardware, Cutlery and Britannia Ware, and dealer at wholesale or retail, in Wooden, Tin and Fancy Housekeeping Wares, Carpenters' Tools and building materials, Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces and Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; Transparent and other Window Shades, with Cord and Tassels; &c. &c. embracing a largely assorted stock of Housekeeping Goods. Agency for Pike's celebrated 'Egyptian Cement,' a superior article for mending broken Ware.

H. E. L. has a Printed Catalogue, for the use, especially of those who are purchasing Housekeeping Wares, which will be found of great convenience. Country traders supplied on the most reasonable terms. All articles warranted as good as represented.

P. S. Enamelled Kettles and Preserve Pans, Tea Trays, and the latest styles of Dixon's Tea and Coffee Pots just received. 3m. Sept. 12.

Graham Flour.

FAMILIES in Boston, and vicinity, can be supplied with a superior article of Wheat meal, or Graham flour, also all kinds of country meal, of the best quality, and in any quantity, fresh ground, on application to JOHN BULLOUGH, Jr., Miller & Grain dealer, Newton. Orders may be left at No. 11 Cornhill, at this office, or addressed to the subscriber as above, and will receive immediate attention. tf. May 16.

Newton, May 7th, 1844.

LADIES.

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the Wholesale and Retail trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand, 173 Washington St. W. M. SHUTE.

Sept. 19. 6t.

Highly Important.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact that large portions of brass and copper are contained in the sodder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth.

DR. S. STOCKING SURGICAL DENTIST,

has succeeded in making such improvements in the manner of setting artificial teeth on plate as entirely to obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted neither to change its color, nor produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been lately made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is saf for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years, success must ever be the result.

TERMS. For an entire upper and under set artificial teeth on plate, from $50 to $100. For an entire upper set, of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2.00 to $5. For setting on gold and silver pivots, from $1.50 to $2.50. For filling common sized cavities with gold, $1. For filling with silver, platina, tin, and all other fillings, from 50 cents to $1. For cleansing and polishing from $1 to $2. Extracting, 25 cents. All operations warranted. Examinations and advice gratis.

Office, No. 255 Washington street, corner of Avon Place, Boston. 6m. June 6.